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CALVINIST CONTACT

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FEBRUARY 29, 1980

Campaign '80: rewriting the script

by Ben Vandezande
Politics Editor

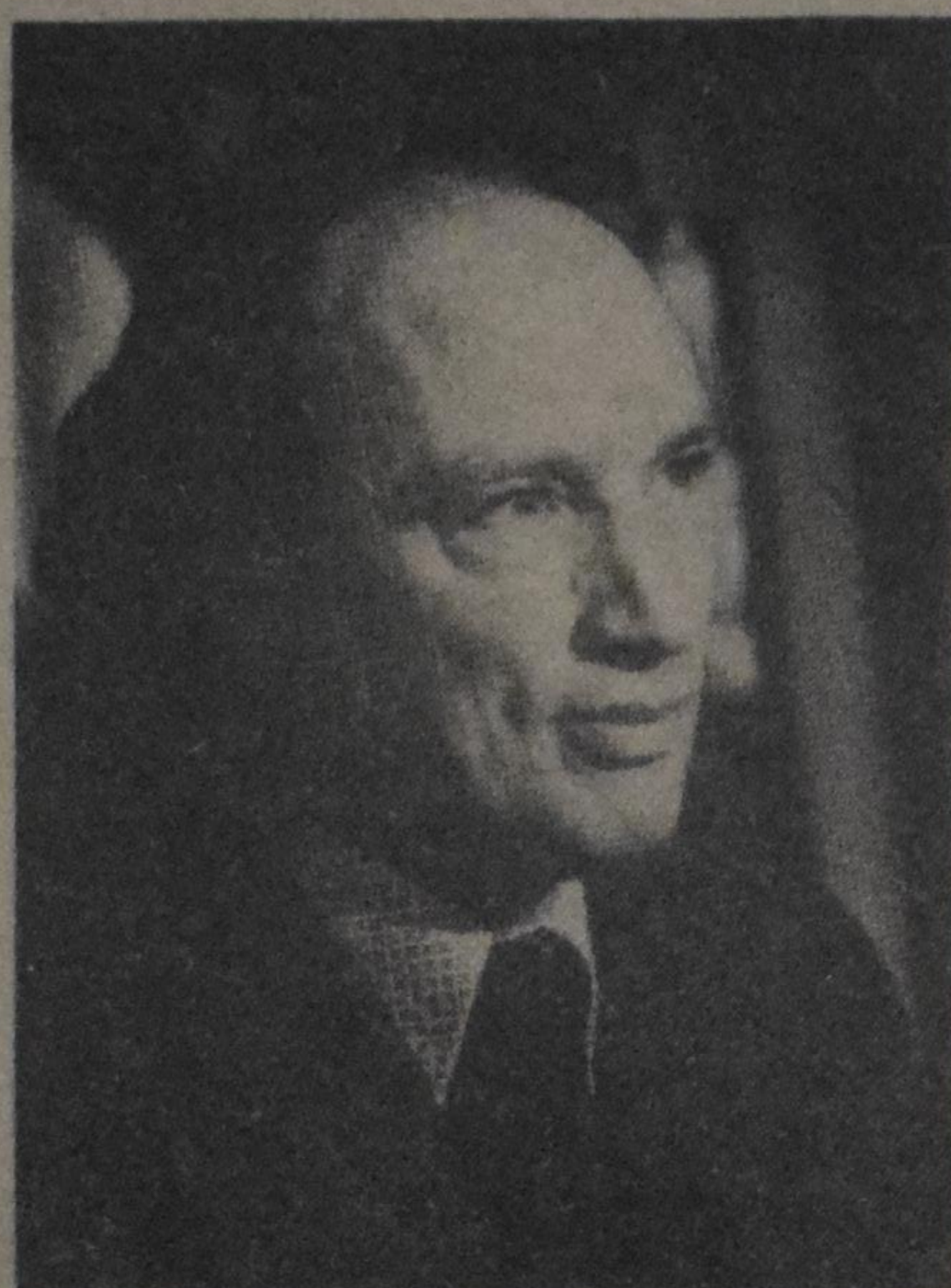
Writing a post-election comment is very similar to preparing a review of the movie *Jaws* 2.

This election did not differ substantially from last May's election except in who plays the villain, what some of the characters talk about and ... the ending.

Many have complained loudly about the kind of cynical campaign Mr. Trudeau has conducted. Could it be that the Liberal Party handlers learned from Mr. Clark's saran-wrapped campaign last spring?

The actors are certainly more capable than such election campaigns reveal. As is usual, the problem lies with the script. With so few good lines, the actors are stuck with banalities. Like a grade "B" movie (*Jaws*) that does not do justice to the actors, the focus of attention is on creating images of fear, excitement, and drama.

Though the NDP is not exempt from this, they demonstrated two things to me in this campaign: 1) They are not socialists. That does not make their viewpoint a better alternative, but, they have drifted far from their socialist roots. The solutions they propose have more to do with the narrow issues of growth and Canadian control; and 2)



Even though they do differ from the other parties that is not a principal difference. And, that is unfortunate, because then yet one more party has brought itself down another notch. Closer to voter appeal.

An important proposal

One exciting thread that has run through the last two campaigns that could revive a more principled politics is the number of times Proportional Rep-

resentation has been brought up as an alternative voting system. (In such a system, seats would be assigned according to the percentage of the popular vote.)

If there is a single proposal we should push hard for and support, wherever possible, it is this. Even though it is being pushed for as a solution for the lack of representation by parties in a certain region of Canada (PC's in Quebec, Liberals in Alberta) it can be a major breakthrough for a principled politics from a Christian viewpoint as well.

A Christian alternative?

We as Reformed people must wake up to the fact that there have been Christians active in politics in this country for some time now. Many MP's going to Ottawa, confess Christ and for many that is more than lip service.

If we are to develop a principled alternative from a Christian foundation we are going to have to spend time learning from and debating with them.

That must be coupled with a much more routine attempt to understand and work with our local MP, so that we can become aware of how politics works.

My point is *not* that we embrace them or their positions. It amazes me how

many Reformed people can adopt a party platform or candidate so *uncritically* and call that "getting involved."

My suggestion, rather points to two huge gaps in our politics: 1) We do not know how the system works, and 2) in order to develop alternative Christian *policies* we are going to have to debate with flesh and blood politicians and issues. Only then can we provide political alternatives.

Casting a blank ballot is the accepted legal way of registering the lack of choice among the candidates. And yet, many feel they should vote for one party. And there is something beautiful about that. We care about our citizenship.

And yet, it stuns me how so many of us who voted faithfully on February 18, do not vote at all on February 19, 20, etc. We are amazingly silent between elections. And that is precisely where our involvement counts the most.

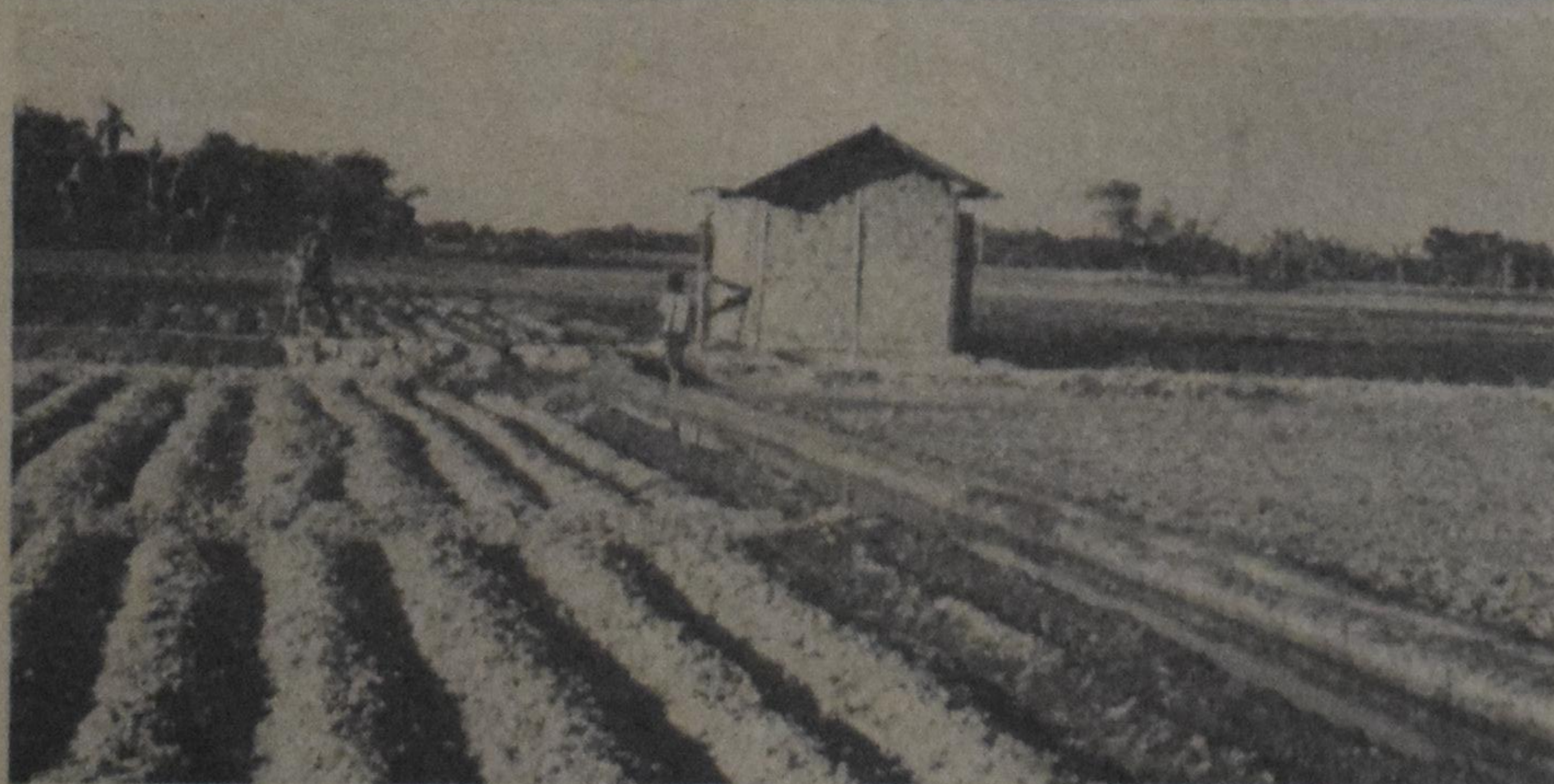
Once an MP is elected, he is *entitled* to hear from us on a regular basis. This applies to everyone reading these words. If a Christian alternative is going to take shape over the next decade, it will be because you and I have gathered the time to read up on an issue and write our member of parliament.

Church agency takes part in revolution in Bangladesh

President Ziaur Rahman has made headlines recently, in calling for a new revolution in Bangladesh. It may seem a little strange that the leader of the country should be the one calling for revolution. In this case, however, the emphasis is not, strictly speaking, on political revolution. The intention seems rather to be one of alerting the citizens of the country to the pressing need for action, immediate and definite, to bring about a revolutionary increase in food production (target: double the present annual food production).

As part of this revolution, people from all walks of life are being asked to volunteer for the task of digging canals. These canals are to serve as the supply lines for irrigation programs throughout the country. Whether or not such efforts will be successful remains to be seen. But, in any case, the attention they are receiving effectively highlights one fact: lack of irrigation water is a major barrier to increased food production in Bangladesh.

Farmers in Bangladesh typically own from a half to two acres of land, and often share-crop an additional plot or two besides. Many such farmers presently harvest enough food to meet basic family needs for 6 to 10 months per year. Often this harvest is pinched and stretched to get 12 months of mileage out of it, and if the farmer is fortunate, the harvest supply may be supplemented with a small income from a temporary occupation. When such work is hard to find, or pays poorly, each plate is served a little less, and



less frequently.

Such farmers would, naturally, like to increase their crop production to the point of being able to bring in a harvest that will suffice for 12 full, fat months. For this dream to become reality, the farmer generally must grow additional crops during the October to April rainless winter season. Although lack of seeds and fertilizer also often pose a problem, the farmer's biggest worry is that dry season crops will die because of lack of water. CRWRC's response to this situation is a program that allows such farmers to purchase, on credit, a hand pump which is capable of providing irrigation water for up to two acres of land. Since the target group of farmers have no money in either the bank or their pockets, repayment for the pump in manageable installments allows them to benefit substantially from each irrigated crop, rather than

having to sell the entire initial harvest to make a single, large payment (of about \$60).

Water can be pumped out of a hand pump at about the same rate as the flow from the North American garden hose. The pumping work itself is tedious and boring, but that matters little to the farmer with his mind on the benefit he will derive from his effort. In fact, the effort is often not solely his own, with other family members often pitching in to help. It is quite normal to see younger children gathered around the hand pump in the middle of a field, each contributing in turn, while the farmer directs the water through a network of drains, splashing the water from the drains onto the adjacent plots as he progresses.

The innovative Bengalis use a beautifully simple technique for installing the pipe and filter that reach down to the

ground water table for the water which the handpump in turn brings to the surface. The process requires only two persons, a single tree branch shaped like a giant sling shot, and a piece of bamboo. With these simple tools, and some hard work, fifty feet of pipe can be sunk straight down into the ground within two hours' time. The low cost and simplicity of this pump installation process allows the farmer to move his hand pump from plot to plot, and when the rains take over in May or June, the pump is again moved to the home, where it will provide clean drinking, bathing and laundry water for the family.

CRWRC has become a part of the revolution in Bangladesh. During the present dry season in Bangladesh, the amount of land being utilized is noticeably larger than one year ago. For example, it is estimated that the total amount of wheat being cultivated in Bogra District, where CRWRC's program is located, is three times that of last season, certainly an encouraging sign of growth. There has been a corresponding increase in the need and demand for cheap, reliable sources of irrigation water. CRWRC hopes to be able to supply over 1000 hand pumps this season, to those farmers who stand to benefit the most from such pumpsets. That will mean 1000 families with a better opportunity for a life free from the pain and indignity of hunger, and a chance to live more fully as beings reflecting the image of the Creator.

Viewpoint

Dutch church gives homosexuals full membership into the church

In Centraal Weekblad of December 15, 1979, Klaas Runia comments on the "far-reaching" decision of the Synod of the Reformed Churches in The Netherlands (GKN) that homosexuals are to be accepted unconditionally as full members of the church.

The Synod's study committee reported that it had failed to resolve the deadlock of two apparently irreconcilable positions in the committee. There were differences of hermeneutical presuppositions, strategy, and pastoral considerations. Some maintained that Scripture gives basic guidelines on homosexuality and that a great deal of dialogue with a wide variety of people within the church is necessary. They had reservations about homosexual conduct.

Others said that Scripture gives no revealed command in the matter but, only a general mandate to love. Therefore, Synod's only choice was to side with a minority that is the victim of discrimination. After discussion, the Synod opted for the second position.

Dr. Runia sees four aspects in the issue: acceptance of the homosexual person, acknowledgement of the homosexual relationship, the Christian freedom according to which each person is ultimately responsible for his or her own life style, and the need to view the homosexual as little as possible as a special category. In his opinion, the Synod viewed the matter

from the perspective of the homosexual or lesbian person, saw his or her needs and followed a pragmatic approach.

The weakness of this view, according to Dr. Runia, is that the Bible always condemns homosexual behavior. Synod ignored this testimony and took its decision on the basis of a number of "evangelical perspectives." The entire hermeneutical principles of the Bible have been overlooked. Synod, in effect, chose to emphasize an acceptance based on love. "Yet, isn't the law the regulative framework for love?" asked Dr. Runia.

He foresees a number of consequences which this decision may entail: Many church members and consistories will, for the sake of conscience, find it impossible to accept the homosexual behavior of some of their fellow Christians. Consistories which will not be convinced by Synod's arguments may be expected to admit a couple that live in a homosexual relationship to the Lord's Supper.

Taking the synodical decision at face value, does a consistory have the right to refuse the ecclesiastical solemnization of the "marriage" of a homosexual couple that asks for it? The root problem is that Synod failed to make clear that its decision is the Scriptural way. If it had attempted to provide a Scriptural basis for its decision, it would have discovered that such a basis, aside from the general mandate to love, does not exist.

North America's Reformed denominations recognize that homosexuals exist in this world, just as we recognize that prostitutes exist. We do not condone their practices of homosexuality or prostitution, and we most certainly would not allow a "marriage" of a homosexual couple in our churches.

Dr. Runia is correct in assuming that the decision by the Reformed Churches in The Netherlands has "far-reaching" implications. We in Canada and the United States, should fiercely guard against those social trends which are often allowed to spill over into the Church. The world's influence is subtle, yet strong.

The women's liberation movement which swept North America during the last decade has a profound influence on the decisions by various church synods.

Just how much of the world should we allow through our church door? How do we apply God's command to "be in the world but not of the world?" Should we completely shun all that the world has, in order to remain true to God's Word? Do the Amish have the right idea when they forbid use of automobiles, telephones and electricity? We would certainly live a very different life if we did. Do we allow radios and televisions into the house? What about the daily newspaper? Just how much of the world are we allowed to see?

We believe, and rightly so, that all of

life is religion. That means that in all that we do, we must glorify God. We attempt to act Christianly when we do our work, whether it be at the store, shop, factory, farm, office or home. We take agriculture and apply Christian principles to it. We do the same with education. Those are areas of personal responsibility. We each try to live our lives as Christ lived His.

The church provides us with basic guidelines for life. Synods undertake a number of housekeeping chores so that a denomination runs smoothly. They also speak out and establish policies which tend to lead the denomination in a certain direction.

The Reformed Churches in The Netherlands did that with its decision with respect to homosexuals. They made a regrettable move and one which they will have to clarify (or hopefully retract) in the near future. Representatives from our denominations should make every effort to point out those dangers to the Dutch church so that they can be corrected.

The Church of Jesus Christ stands strong while worldly winds of change whirl about it. Christ protects His church but, He also allows us to plan its direction for ourselves. We know our final goal — the New Jerusalem — but we may get sidetracked now and then by devilish whims which we may wrongly see as being Spirit-led.

Keith Knight

Liberation Theology — part 6

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

What do you think of Christ?

What do you think of Jesus Christ? This question has haunted Christianity throughout its history. Always and everywhere Christians have referred to Him as Saviour. But He has been given different identities. In recent history, some theologians have portrayed Jesus Christ as a political revolutionary.

The Frenchman, Hugues Felicite Robert de Lamennais (1782-1854) was a Roman Catholic priest and a prophet of the revolution (1830). He was condemned by the Pope and withdrew from formal religion. He died without the last rites of the church.

Lamennais lived in times of dramatic social development. He urged Roman Catholics to promote revolution as the most concrete enactment of their faith. He believed that revolution needed religion. To be a Christian meant to be a revolutionary. Lamennais considered Christ worthy of the allegiance of the masses as He understood their suffering. "His heart did beat with the hearts of the people, and the hearts of the people beat with His heart." Christ was spoken of as "the saving Christ, the liberating Christ, the Christ who pities the poor, the weak, the miserable, and who breaks the sword over their oppressors."

Socialist priests organized a banquet in Paris (in 1849) for workers to hail the Second Republic. The celebrants toasted Jesus as "the father of socialism." Pastor Hermann Kutter (1863-1931), among others, preached a program, that spread into Southern

Germany, of identifying movements for social justice as signs of divine activity in the world.

At the World's Student Christian Federation Conference at Peking in 1922, there was a clash between liberal and conservative theologies. The YMCA was the strong force on the liberal side. Its theology was described as "more Confucian than Christian." The conservatives accused it of presenting Jesus as a political revolutionary.

Ernst Bloch, the Jewish-Marxist philosopher who influenced Jurgen Moltmann, sees Jesus as the second Moses. As Moses had compassion for the oppressed and resisted the existing order, so Jesus was compassionate. He rebelled against Roman occupation and intended to establish a new Kingdom, and that Kingdom was not meant to be spiritualized.

In Liberation Theology, the gospel accounts of Jesus are stretched to the point of portraying Jesus Christ, in keeping with the developments in theology, as a political revolutionary and tolerant of violence. Jesus Christ Himself is a sign of protest against the unjust order of our times. F. Sionil Jose writes: "What I am trying to say is that those of us who believe in Christianity should not try to dissociate Christianity from revolution. It is a cliché but Christ was a revolutionary." Some liberationists have tried to prove that Jesus was really part of the "freedom fighters" of His time — the Zealots. Lesslie Newbigin comments: "That the notice

of his charge, fastened to the cross, read 'Jesus of Nazareth, King of the Jews' makes it clear that there were profound political implications in the trial and execution. However, careful scholarship cannot corroborate the claim that Jesus identified himself with the Zealot movement. Indeed, it is difficult to see what conclusions one would draw if it could be proved that he did. In terms of realpolitik, the Zealots were a disaster for the cause of Israel, and if Jesus was a Zealot, we seem to have the best possible reason for forgetting him altogether."

Liberation theology reduces the gospel to a message for this world only. In Christ, God sets out to liberate men. Salvation is seen in political terms; the building of a just, fraternal and peaceful humane society. The Gospel proclamation of the church is now the opposition to the present state of social injustice.

So in our twentieth century some theologians have managed to launch Jesus as a fully-fledged freedom fighter. Malcom Muggeridge suggests that the "Sermon on the Mount" has become in our modern times the "Sermon on the Barricades."

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LETTERS

Nothing wrong with emotionalism

Dear Sir:

In response to your article "Religious experiences won't get you into heaven," I would suggest that you ask 100 Huntley St. for their yearly audit to show whether or not they are good stewards of the money they receive.

It seems to me that Paul had a similar experience in 2 Cor. 8: 20; 12:16. As for the age-old argument that these evangelical type Christians are always asking for money, I have nothing against that. It is the only way that they are able

to do their work and anyone who benefits from watching their program should support them. I also receive requests for money from many organizations connected mainly with our denomination. Many times I have heard the hosts of these programs say that the viewer should give to his own church first, in time and money, and only then if they feel led to give to the program should they do so.

Sir, I believe that if you would read the book "100 Huntley

Street" you would realize that this program does not boil down to "mere emotion" but to a "miracle." Since you are so against emotionalism, let me point out to you that the whole Bible is a book of emotions. The people in the Old Testament were emotional, Jesus our example, was emotional, and Paul also shows his emotions very clearly in his writings and suggests in Phil. 3:17 that we follow his example also.

The Bible is full of words and

phrases (eg. wept, praising, worshipping, singing, embracing, kissed, bowed, kneeled, lift holy hands, clap your hands, etc.) that suggest to me that emotionalism is alright. I for one, believe that those healed both physically and spiritually in the Bible would have shown a great deal of emotion and that we should be no different today. If we, as a church, do what the Bible teaches us, (eg. confess your sins to one another, pray for one another, forgive one another, love one another, etc.)

we cannot help but show our emotions.

Let us praise God for this part of the Body of Christ (1 Cor. 12: 14-32) and pray for them and be thankful for all the people being saved through their ministry. Television is the greatest way of reaching millions right in their own home. The harvest is great and God has provided a way to gather it in.

Ann Algera,
Chatham, Ont.

Strength in difficult times

Dear Sir:

It would seem to me that we often live a life of irony. The times that logically would separate us from our God, in fact, draw us closer to Him. The times that would understandably strain a friendship, even a casual acquaintance, in fact, show new ties and create new

and stronger bonds.

A close friend of mine is undergoing chemotherapy for cancer. We often speak of the fact that his illness has created deep emotional ties with a few people that at one time were only casual friends. Can we speak of his illness as a blessing? My friend seems to

think so, for he considers himself richly blessed.

My father once spoke to me of how a difficult period in life can draw us so very close to our God and that in future times, we will probably look back to those difficulties and say: "Yes, Lord, that was the time

when we were closest." We may even wish the return of that time. I can only agree. Through my own difficult periods in my life, I have grown very close to my God and can feel Him in everything I do and see.

Therefore, I wish to ask all of

us; do not be afraid of difficult times for God will strengthen us for them. And most wonderful of all, He will draw us so close to Him that we will never regret those times, but, in fact, consider them a blessing.

Jo-Ann Van Reeuwijk,
Belleville, Ont.

Winterfest was well attended

Dear Sir:

As the sun filtered into the room and the glistening snow reflected onto the windows, we bowed our heads in thanks to God. It was Sunday morning, the final day at Gravenhurst for our second Winterfest, and we were attending our church service. The weekend had been filled with laughter, songs and growing friendships. Although

most of us were nursing stiff and sore muscles, we were content and wishing that time had gone a little more slowly.

About 60 of us attended the weekend from all corners of Ontario. We doubled the attendance over last year and our hopes are that we do the same next year. Our gratitude goes firstly to God for giving us

the opportunity, the means, and the sunshine for that wonderful weekend. We would also like to extend our appreciation to Vision '74 for sponsoring our Winterfest for another year, and to Pastor Henk, his wife Pat, and his secretary, Greta, for their work and dedication. We would also like to thank the Bylsmas, the Baxs, the Stams, the Wiardas

and the high school students from Bowmanville for their talents and participation throughout the weekend.

For those of us who won trophies or prizes, we hope they are long treasured. For those of us who gained experience in skiing and the like, we hope the stiffness and bruises may disappear soon. And for those

of us who went on the lion hunt, we hope a lesson was learned in laughter, enjoyment and quick escape. We all grew over the weekend in so many ways and we may pray that we can continue to grow as we pick up our lives and work at home.

Jo-Ann Van Reeuwijk,
Belleville, Ont.

Mormon leaders reject idea that trouble awaits church

DENVER (EP) — Whether Sonia Johnson will change the church that excommunicated her isn't yet known, but she says if the church doesn't change "it'll be in serious trouble."

Church officials take a different view. They contend the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon church, never will allow women in positions of leadership. And one, a church professor, says Mrs. Johnson "has helped finalize the feeling among the brethren (church leaders) that 'we are in charge.'"

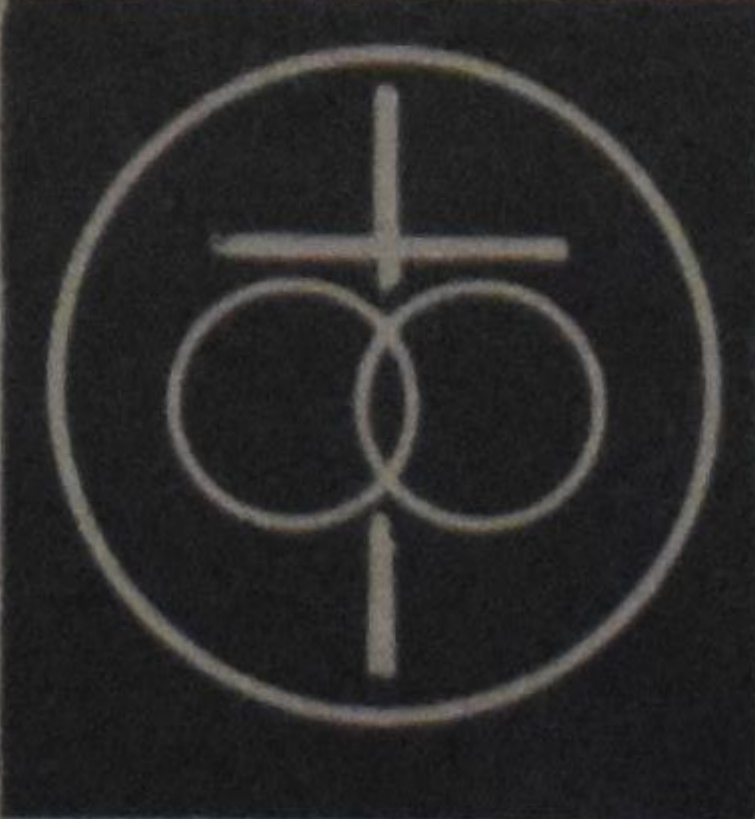
Mrs. Johnson, 43, a housewife in Sterling Va., with four children, was excommunicated from the church in November. Church officials say she undermined the missionary work of the church, knowingly preached false doctrine and undermined the authority of the church leaders. She insists she was excommunicated because of her public stand favouring the

Equal Rights Amendment, which the church opposes.

The women's movement in the country has had and continues to have an effect on many churches. At least partially because of the women's movement, some churches have lifted their restrictions on ordaining women, and many, including the Roman Catholic Church, have given women more positions of leadership and authority. But Mormon leaders say that won't happen in their church, because the church changes

its doctrines only when a revelation from God comes to the church president.

After a nearly 150-year ban against blacks in the priesthood, President Spencer Kimball announced in June, 1978, that he had had a revelation from God that black should be allowed in the priesthood, from which all church power stems. Mrs. Johnson says she believes that Mormon leaders "will have to consider asking the Lord about what to do on this.



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Church Page

PRESS PARADE The church in the community

Congregational Evangelism Training (C.E.T.) is as big a program as the name suggests. Two of our committee members attended the seminar in Mississauga, Oct. 1-Oct. 5, 1979. Our leaders were Rev. Wesley Smedes and Rev. Henry Lunshof.

C.E.T. was set up to train people to go out and confront the community with the gospel. The church has a calling and she realizes that in order to reach others for Christ, she may have to go to them; this program has proved to be effective. We have a calling to bring the gospel, not to get people to come to our church, but to urge them to become living members of their own.

Evangelism work is hard work. It is demanding, and often trying and disappointing in results. Yet it is vital that we keep trained members in this program for a number of years and we have to keep training new people as we go along. We do this mainly by practical work. One trainer will go knocking on doors with two trainees. When they are trained, they in turn take new ones. And so the number multiplies.

Prayer partners are also very important. These partners must be kept informed, both before and after calling. Records have to be kept: streets, house numbers and comments have to be recorded and filed. In this way, we can involve many members of the church.

We have had a couple of training sessions so far, with our very able teacher Rev. Geuzebroek.

Evangelism is also a very rewarding work. We not only share the gospel, we also gain so much ourselves. Our own faith is deepened and strengthened by it.

As in Mississauga, we have an advantage here in Port Perry. Meadowvale Church was built with the community and its needs in mind. People there all know about the church because of all its programs. The church was especially built with outreach in mind. Its main room, or sanctuary, is plain with just a couple of plants on a raised platform; no pulpit, tables or pews. It can be used for various meetings, or with dividers, can house more than one meeting at a time. It is also rented out for scout programs and nursery school. Because of these reasons, the church is well known.

Let's keep some of these ideas in mind when we are ready to build our own building. What does the community need! We already have all we need, now we can reach others. Last but not least, with prayer and total dependence upon God, we have his promise that he will be with us.

For the Committee:
Jane Klezebrink,
Hope Chr. Ref. Church,
Port Perry, Ontario

Koinonia groups

A few weeks ago, an item concerning smaller groupings within our congregation (mini-congregations) appeared in the bulletin. And now a number of people have expressed interest in the idea of small study groups to meeting about once per month, to discuss topics of common interest introduced in a sermon preceding the meetings. If you

wish to participate in such group discussions, the host elder will be glad to enter your name on a list after the services today. This is an excellent opportunity for you to get together with other members of the congregation for an hour of stimulating discussion and Christian fellowship!

Chr. Ref. Church,
Waterloo, Ontario

Open heart, open home

For the past six months we have been greeted by members of our congregation as we enter the church. For strangers or visitors the greeters are very often the point of first real contact with the church. Therefore, it is important that we not only welcome people before the service but also to seek out the visitors after the service, affirming the welcome and introducing the visitors to other members.

As a greeter we not only welcome them into our church but we could also welcome them into our home after the service for coffee if they have no place to go. If we have arrangements for that day, we could approach someone else in our congregation to invite a visitor into their home.

Greeting has also proven to be a great way for new families to meet members in the congregation. For some of us, our greeters are strangers; so why not introduce yourselves. It is often said that people who attend a Christian Reformed Church out of town discover that nobody says "hello" to them.

The first essential for the evangelistic task of the congregation is to promote an atmosphere of welcome and

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friendliness within the church. Let us remember that we must all be greeters within the church, thereby making our church more friendly. We must also share our fellowship with the visitor. Not to do so is to exclude Christ — for the visitor is Christ. "I was a stranger and you took me in."

Grace Chr. Ref. Church,
Chatham, Ontario

Organizing Sunday morning chores

Please check the poster on the nursery door for a change in rooms. There will be three rooms in use now.

Mothers, please remember to drop a dime in the small can for kleenex and diapers. We depend on that money for

supplies. If you cannot take your turn babysitting, please find your own substitute; don't just let it go by. Our list has expanded to include all women in the congregation excepting the 60-plus Club ladies, Sunday-school teachers, and those who specifically requested to be exempt.

Women whose children do not stay in the nursery will babysit only two times a year and mothers of young children every ten weeks. For any questions or suggestions please call the superintendent.

Chr. Ref. Church,
Smithville, Ontario

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Please send copies of your church bulletins to:

Rev. John VanHarmelen,
41 Skyway Village Estates,
Palmetto, Fla. 33561.

Church News

A new church in Palmerston, Ontario

Members of the new Christian Reformed Church in Palmerston, Ontario are amazed at the blessings of the Lord in the formation of the Palmerston congregation and in the way he smoothed the path of organization as an answer to months of prayer, planning and dreaming.

An attempt to start a church between Drayton and Owen Sound had been made before. But after careful consideration, two years ago, the idea was discarded.

Then, as the result of a combination of circumstances, the same proposal was presented at a Drayton Chr. Ref. Church congregational meeting early in 1979. The Drayton church was rapidly outgrowing its facilities and members felt that the size of the congregation hampered close fellowship. It seemed natural that the growing church should spread its wings and re-establish elsewhere.

A few individuals interested in the idea called a meeting in Palmerston and proposed, to the rather sizeable group in attendance, the organization of a congregation there. The proposal was accepted and a steering committee was appointed to work out the details.

Worship services began in the Palmerston Library hall on the first Sunday in September. Shortly afterward, the church group or-

ganized catechism classes, Sunday school, and youth clubs. Volunteers were readily available to fill leadership positions and to prepare the church bulletin. At the time it appeared that there would be approximately 36 charter families, most of them from Drayton and some from Listowel.

When Classis Huron discussed the organization of the new congregation on Jan. 9th, possible membership had climbed to 40 families and six single members.

On Feb. 3rd, a council of four elders and three deacons was elected and installed under the auspices of the Drayton consistory.

Our wish is to grow in the Lord and to increase in numbers as well, so as to grow as a witness to the Lord's grace in Palmerston.

Church services are held Sundays at 10 a.m. and at 2:30 p.m. Visitors are invited to attend, and they will certainly be invited for coffee or lunch.

If anyone is looking for a place to settle down and farm, we will do our best to assist them in finding a place in our good farming area around Palmerston.

Our church slogan is found in Hymn #479, which we sung both at our classis meeting and at the installation service.

Elisabeth Hietkamp

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV . . . 6:30 p.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CFMQ-FM 8:30 p.m. 92.0
Weyburn-CFSL(Mon) 9:30 p.m. 1190

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapuskasing-CKAP . . . 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK 8:30 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA . . . 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . . 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . . 7:15 a.m. 1280
CHLN-Three Rivers . . . 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3



The parable of the two neighbours

... and what do you think of this?

The kingdom of heaven is like a man whose wife had ten books, a piano and five children. Being very much in love with her, the man got her a library card, bought her a guitar and gave her a good dose of his spare time.

His neighbour's wife had six children and ten books, one of which was a sketching pad. But the neighbour got up in the middle of the night, buried his wife's pencils, brushes and easel, covering the site with so much dirt she was unable to find it back.

Now arriving in heaven the first man was questioned about many things. His faithfulness was praised, for indeed, as he had been faithful in developing his wife's talents, so he had been faithful in most areas of life. He entered the joy of his master.

The neighbour also arrived at the gate of heaven. For some reason he was carrying a pencil, a paint brush and a moldy easel. On his back a variety of rotting, old things bulged out of a decrepit rucksack. "Where are the pictures, the paintings, the discussions, the flowers of life that could have been yours?" he was asked. Wordlessly, he could only hold out his grimy tools, rusty with disuse. He was thrown out into the outer darkness where men weep and gnash their teeth.

These two men sat in the same pew every Sunday. The kingdom of God, therefore, is a thing that concerns the whole week, and every area of life.

C. Farenhorst Praamsma

Toronto's lighthouse shuts down its beacon

The well-known Lighthouse has been the evangelical outreach of the Toronto area Christian Reformed Churches for more than ten years.

It is located among the old and quaint homes of Bathurst Street, whose occupants mainly belong to the hard-working and family-oriented Portuguese community.

Because of strong family ties and the solid influence of the Roman Catholic Churches and other denominations, very few social problems seem to occur.

Our Lighthouse has been active in this area, humanly speaking, due to the hard work and dedication of many volunteers and staff under the capable pastoral cares of Rev. Ken Verhulst and Rev. John Hielkema. Many youth groups were active during the ten years, such as Boys Alive, Sunflowers and teen groups, but only little lasting contact was the result with the older generations. As indicated before, the ethnic barrier is very strong. This became more apparent after a special

committee reported to the board during November, 1979.

After long and prayerful deliberations, it was concluded that the efforts and increasing expenses are not justified, especially since no further growth is anticipated. It was with some sadness that the board of the Inner City Ministry announced to close the Lighthouse by April 30, 1980. We hope and pray that the churches of Toronto will continue their outreach in their respective areas, especially now, since more resources will become available to them.

Our deep appreciation for the work done by so many must not remain unexpressed. We especially want to thank Rev. John Hielkema, Kathy Vink and Winn Brands, who will have to go through this difficult closing period. We wish them God's blessings. Rev. John Hielkema, who has served us so well during the last 18 months, is now available for call by the churches. We know that he will find a new challenge soon, and we will miss him as a fellow worker

and friend.

The Executive,
Jack Van Meggelen
Hank Berends
Jack Gehrels
Albert Suk



Christian Reformed Home Missions places mature persons in Home Missions fields from coast to coast for a year of volunteer work. This provides an opportunity to do significant work, learn new skills in evangelism, and reflect on your life and career direction.

For information write:

Christian Reformed Home Missions

Rev. Duane E. Vander Brug
2850 Kalamazoo Ave., S.E.
Grand Rapids, MI 49560
or call 616-241-1691,
Ext. 173.

PASTORAL COUNSELLING

Gossip

Ralph Heynen

There are always those who like to tell juicy bits of gossip. Often when this happens there is so little that you can do about it because gossip is something that is so vicious. You can't very well go around telling people "It isn't true what they say about me," or "I did nothing wrong." Because if you do, they will be inclined to think you are protesting too loudly and if there is smoke, of course, there must be some fire. You may feel like telling somebody else, "Why don't you keep your mouth out of my business?" but you can't very well do this because you only get yourself in deeper water.

I received this letter from a widow: "I'm deeply troubled by the wagging tongues of my neighbours and fellow members of the church. I've been a widow for seven years; my youngest is eleven. I've had some very lonely days and lonely nights. I would like to remarry but, every time I have a date with men of my age, there are those who suspect that I am sexually involved with these male friends. Sometimes to avoid this, I even have gone out of my way to meet my male friends at a restaurant or shopping centre. But, I hate to go sneaking around like that. It's my right to have male companions with the idea of marriage. But why do I have to listen constantly to people talking about me. Often it seems that they are inclined to think that whenever a man comes to visit me, it's for immoral purposes. But my conscience is clear. Before God I can say that I have never stooped to anything like that. There are people within the church that are constantly gossiping and I would like to have you

talk about this, because, I know that they listen to your program — at least some of them do."

Widows often have feelings of being disloyal to their first husband if they go out with another man, even though the husband has been gone for several years. Occasionally you will find — and I've run into this more than once in my work — that husbands, when they were sick, said, "You aren't going to get remarried, are you?" If this type of thing happens, a widow can be extremely guilt-laden when she starts dating some other man. It's a ridiculous thing for a man to say to his wife when he thinks he's not going to be living too much longer, "I hope you don't remarry." If he really loved her, and if he wasn't quite so selfish, he would say "I hope you soon find a man who is better than I was." Because this would be the reflection of love. Why should the shadow of a person who is gone hang over the head of somebody who wants to remarry or who does remarry?

There are people who are extremely sensitive to gossip. Someone may be talking over there, somewhere, and you can't hear what they're saying . . . but you immediately conclude that they're saying something about you and that they may be saying something bad. I'm sure you've had this . . . I've had this happen many times, that you see people talking and when you go by they stop talking. You might come to the conclusion that they must be saying something about you. But they may have been talking about something entirely different and there was just a

pause in the conversation. We shouldn't be that sensitive.

I think if they want to gossip, that's fine . . . that's up to them, as long as we have a clear conscience. As long as we're not too sensitive, then we don't have to be so afraid of the fact that people might say something that is not too favourable. When you are overly-sensitive you are bound to be affected by gossip and if your conscience isn't too clear, you may feel a bit guilty about this or that. You feel much more the sting of the gossip of people around you.

I also think it is very important when your conscience is clear, that you don't try to answer gossip. Don't tell people, "What you said about me was wrong . . ." or "You said some pretty nasty things about me." I've been a minister for over 45 years. I know that people talk about ministers and I'm sure they may have said some pretty nasty things about me at times. I know they did this when we were growing up as "preacher's kids." The preacher's wife is also a very favourite subject of gossip. But having been brought up in the kind of family in which we lived, in which my Dad was not too concerned about what people said, and my mother was not too sensitive about things, it didn't seem to bother too much. If people wanted to talk, fine! Let them talk. As long as we have a conscience that's clear.

We know that some people are going to talk out of concern. Some people are going to talk out of love, but some are going to talk out of hostility . . . or because they really don't know you. For

the gossipers, there are three rules that they ought to follow: Before you tell something about somebody else, first, is what you are saying true? Second, is it kind? Third, is it necessary? If you're interested in the good of other people, if you genuinely love other people, you're not going to talk about them . . . but you're going to talk with them. And share what you have heard . . . and say, "It bothers me that I have heard this. Now couldn't we just kind of straighten this out?" I think this widow, for example, if she would invite her neighbours in and have a cup of coffee with them and tell them, frankly, "You know I've been dating a few people, I'm looking for somebody that I can remarry if possible, but I want to be sure that I do what's right. I appreciate your concern and your love for me. But, I really don't need that kind of gossip that's been going on. I just want to straighten things out between us." Whenever we gossip, we are hurting ourselves far more than the person that we are gossiping about.

There's a lot of gossip going around. We all know about it and we know that it's dangerous and it can hurt. At the same time it's also something that we can overcome if we really try, if we are really loving and if we seek to live a life that is acceptable to God.

THOUGHT FOR THE WEEK:

Lift your soul to the lovely things of life. Rest your mind in the beauty of God's creation. Because only God's image bearers can really enjoy the world that He has made.

Letters on Education

More time needed for responsible decision regarding nature of Christian education

Dear Sir:

As a long-time supporter of Christian education, I have a real concern that full-fledged justice be done to all Christian schools, particularly to those affiliated with the Ontario Alliance of Christian Schools (O.A.C.S.) which presently are at odds with Revenue Canada. These schools have recently been asked to make a very fundamental decision concerning their public relationship to the Federal Government that affects their future witness as integrally Christian institutions. From a public justice point of view, the issue is: who defines the meaning, nature and scope of religion? Does the Government have that prerogative or should the people and their schools have this right and freedom on the basis of their beliefs?

According to a January, 1980 O.A.C.S. document "I.C. 75-23 Tax Policy Review," distributed to all member schools, "over the last half year, the O.A.C.S. Board of Directors has prayerfully tried to come to grips with the difficulties resulting from the Revenue Canada policies regarding the Tax Deductible status of religious education." Apparently, to quote the O.A.C.S. document, "I.C. 75-23 makes it clear that 'most favourable' treatment will be given (by Revenue Canada) to those schools which can distinguish a 'religious' component for accounting purposes."

Using this distinction, if the O.A.C.S. schools go along with the Government's narrow definition of "religious," parents will be able to deduct (only) a portion of the tuition fees from their taxable income. However, if a Christian school does not comply, Revenue Canada may disallow

deducting any portion of the tuition fee.

One of the O.A.C.S. Board's three recommended options to its member schools is that they "for accounting purposes, review the school's curriculum with a view to distinguishing religious and general studies." As I read the O.A.C.S. Board's interpretation of Revenue Canada's position, the money spent by Christian schools for "religious" instruction is deductible for income tax purposes, whereas the money donated for "general" (academic) instruction is not. Accordingly, the O.A.C.S. Board recommends that "all member Associations segregate their expense accounting in such a way as to accurately reflect the structure and functions of the Association" (as outlined in its Policy Review). I have some serious reservations about this sudden, unexpected advice.

Although the O.A.C.S. Board "is not dictating anything," it is urging our Christian schools to follow its recommendations. These recommendations are accompanied by an O.A.C.S. Christian Education Program Review Model which outlines, among other things, how we should go about "distinguishing between religious and general studies." The O.A.C.S. Board states that "this (religious/general) distinction is drawn for the purpose of complying with the tax department regulation, not as a definitive statement of educational theory for O.A.C.S. schools" and that "not one of the above recommendations is considered to alter or conflict with the established interpretations of Christian Education, as given in any of our accepted

educational creeds, either O.A.C.S. or C.S.I. or the Reformed Confessions themselves."

O.A.C.S.'s point of view requires further explanation before I can endorse it with a clear conscience. As I understand the Scriptures, and our confessions, the O.A.C.S. Board should not say, as it now does in its general guidelines (January, 1980): "We confess and know that all of life's activities have a religious dimension. This is also true of educational activities." This understanding of religion as a dimension, if accepted, may well allow our Christian schools to go along with the Government's narrow definition of religion and the resulting proposals for tax benefits. However, it remains to be seen whether this is a wise course of action.

Unless I have been wrong all along, all of life's activities, including education are either service of our God or of an idol (cf. Romans 11:36-12:2 and Lord's Day I of the Heidelberg Catechism). Therefore, it is not quite Biblical to say, as the O.A.C.S. does, that "life's activities have a religious dimension." I believe that all dimensions of human life are religious; in truth, life in its entirety is religious. Religion is a way of life. Furthermore, no dimension of human life is more or less religious than any other. If we Christians view human life in its Biblical integrality, then, as I see it, not a single aspect can be removed from Christ's cosmic redemption and His Spirit's liberating rule. The entire Christian education effort is a religious enterprise and should be publicly recognized as such. Much more could and should

be said, of course!

Therefore, in view of its critical importance to the character and direction of Christian education, I plead with the O.A.C.S. schools (as I have already done with the O.A.C.S.'s executive director, Adrian Guldemon) not to make any hasty decision regarding the O.A.C.S. Board's recommendation to "review the school's curriculum with a view to distinguishing religious and general studies."

The issue is much too important and complex to urge a quick decision under the pressure of a 1979 income tax receipt deadline. Obviously, we need the proper time to think through what we as Christian education supporters and school societies should do. Within our societies and as societies together, we need an adequate opportunity to talk through what we, unitedly, should say to Revenue Canada. When we are firm and united, we can take a Christian stand for justice, but when we are weak and divided, we will in all likelihood, fail.

As far as I know, there is no compelling reason that our schools must change the issuing or receipts for income tax purposes for 1979 returns. If it really becomes necessary, that far-reaching change can also be introduced in time for the 1980 tax returns.

A basic change in policy, directly involving what we have always confessed Christian education to be all about, should be made only after all Ontario Christian school supporters affected by the decision have been fully informed, have had sufficient time to think and talk about all that is at stake, and have had ample opportunity to reach a

clear and communal conclusion as to what should be said and done. A definitive and responsible decision can be made only after we have fully explored all the options and carefully considered the best alternatives. We need to be aware of all the costs and consequences, financial, educational and legal.

We should indeed proceed with due haste, in good faith based on a comprehensive knowledge of what we as Christian school supporters are doing and why. Is it wise at this point to use the Government's unsatisfactory "religious"/"general" distinction as a way to achieve partial tax benefits? Is it wise to prevent further confrontation with Revenue Canada (and place such tax benefits in jeopardy) when this may mean compromising our struggle for legal equality and educational distinctiveness? Short-term gain may well prove to be long-term pain.

The O.A.C.S. Board is quite correct when it declares: "... we all know from experience that responsible Christian cultural leadership involves work, cooperation, research, planning as well as prayer and perseverance of the saints." The O.A.C.S. member schools, in close cooperation with other equally concerned Christian educational groups, should take the time to do just that. Thus, they and their faithful supporters, in community, can then make a responsible decision that will truly serve the coming of God's righteous kingdom in all its fullness. We owe that to our Lord and future generations. Let's do it!

Gerald Vandezande,
Toronto, Ont.

Religious freedom and the public interest

by Adrian Guldemon

Mr. Guldemon is executive director of the Ontario Alliance of Christian Schools.

The current discussion around the taxable status of tuition costs for our Christian schools has raised some questions which were seldom discussed in the past. The time has come to add a social dimension to the discussion. This is necessary in order to encourage our supporters to think about the consequences of any court case.

In the past, our arguments with the tax office have been in terms of the Christian character of our schools. We have interpreted I.C. 75-23 as an attack on our philosophy of

education. We thought that the government was persecuting us by not allowing a total deduction.

There is no substance to this accusation against the federal government. They are not in the business of setting educational policies; the provincial government is. So the tax issue is totally misdirected if we think that it is part of our battle for justice and equality. In fact, the federal government has been quite generous in allowing a partial deduction for "religious training." It is actually subsidizing our schools for a provincial injustice.

So what is the federal government saying? Simply this, that they can not allow us to get away with what we originally

proposed as grounds for full deduction. From the government's point of view, taking this "religious training" matter to court amounts to demanding three things:

First, we are saying that we want money (tax benefits) for our schools from the federal government and we are demanding this on the basis of a departmental policy, not on the Income Tax Act itself (which is not that generous). Second, we are saying that we want to define the word "religion" for our own financial benefit. Not only do we want money, we want to act our own definition, regardless of what everyone else believes in the country. Third, we want to go to court in order to force the government to change its

policy. As a result of court action, the government will be forced to change its policy towards everyone else as well. In other words, we want to force the federal government through the courts, to enact a different social policy.

Our argument is basically a religious freedom argument and we are going to court because we believe that a change in social policy will be in the public interest, in other words, good for everyone! This last point is also important. Some have argued that we are doing this for everyone else's benefit, not just for our own pocket books. So the question is: is a court case against the Government of Canada in the public interest?

The Department of Revenue

says that our case is not in the public interest because it will have various disastrous consequences. Hence they are not willing to change their policy.

What kinds of consequences will result?

Our case was based largely on the two premises that (a) since all of life is religion, we should be free to practise our religion without discrimination and (b) we should be free to determine what we mean by the word "religion" ourselves.

This last claim is the problem. What happens if everyone is free to define the word "religion" himself?

There have been three court cases in 1979 to illustrate the problems that will result.

The Hutterites

Letters on Education

Schools should be at centre of cultural reformation

Dear Sir:

What kind of leadership does Adrian Guldemon intend to give to the Ontario Alliance of Christian Schools? I fear that if his remarks at the OACS Annual Meeting ("Christian educators face tough challenges in the 1980's," C.C., January 18) are any indication, he will be leading us in the way of accommodation to the secular culture, best intentions notwithstanding. Dealing with the age-old question of being in the world, but not of the world, he seems to advocate that Christian schools opt for a place on the Canadian educational scene and forego the spiritual struggle.

Mr. Guldemon's "few outlines of what our direction should be in the coming years" begin with what he takes to be our immediate task: "to identify our peculiar place in the Canadian educational traditions and culture in general." A reader would expect him to expand on this side of our task and to go on to deal with the other side of it: to discern the spirits which have shaped Canadian educational traditions and to stand against them wherever they fail the test of scripture.

Instead, we are treated to a warning about the Christian schools' approach to the Federal Government for tuition tax deductibility. We are told that "this particular matter could have far reaching implications as to how our Canadian society views us" and that "if we bungle our public relations on the tax issue, no amount of promotion committee work will reverse the ill-will we could generate." What is generated by a remark of this sort is the uneasy feeling that a

Guldemon script for the eighties would have the Christian schools playing to public sentiment and dancing for their supper to a tune piped by the culture in general. Of course, to know for sure that this is what's intended readers would have to know what it might mean to "bungle" on the tax issue and what sort of ill-will is feared.

Evidence for suspicion of an accommodationist posture mounts, however, when we come to the "real clincher we have to face" in defining our schools in terms of our culture. "In order to persuade the public to accept and eventually fund our schools, we must persuade them that we are in fact serious about contributing to the welfare of Canada and our fellow citizens." We must, indeed, contribute to the welfare of our nation, but if God and his will for life is our first concern, then there is more than an even chance that our service to neighbours will violate conventional expectations and not prove very acceptable. Nowhere in his comments on the tax issue do we read Mr. Guldemon arguing that the state is ordained by God to restrain evil and promote justice and that federal and provincial governments should be called to just administration of taxes. Instead, we find a hat-in-hand approach which assumes that respectability in public eyes is a condition for tax support and has the schools looking for hand-outs in return for acceptable behaviour.

This kind of thinking is reflected in the OACS' recent recommendation to member schools that annual budgets show a division of expendi-

tures into those for "religious" and those for "general" instruction. Apparently, then, appeals could be made for tax relief on tuition fees paid for "general" activities and public sentiment about the nature of religion would not be offended. The fear of setting the Christian school movement back ten years by bungling public relations pales by comparison with the set-back that would occur if the schools would revert to this dualism.

The second tough challenge outlined, is the involvement of Christian education in the social issues of the day. Here, again, we are not enjoined to take up the spiritual struggle, but to offer distinctives or "unique contributions to the Canadian educational scene." It seems that we are to adopt the model of the Canadian mosaic wherein society determines common goals and each group within makes its special contributions toward meeting them. What, based on this model, do we have to offer? The Scottish-Dutch influence on modern scholarship and education, a background and lifestyle which enables us to handle problems arising from the breakdown of family life, and a concern for personal freedom which places us in opposition to human engineering.

This is a noteworthy list, but rather short. Omissions are not accidental, however. Conscious choices about what should be placed on an agenda for the eighties have been made, based on Mr. Guldemon's dual criteria for selection. "We must concentrate on those social problems which confront us directly and deal with those for which we have

been given special talents." Because we are limited in experience, insight, influence and resources, he expresses reservation about becoming involved in "the areas of economics and politics and the problems of energy, conservation, pollution, poverty and starvation."

This is a shocking statement, especially when laid next to Rev. H. Van Andel's warning, delivered in Calgary at the conference on the future witness of the Christian Reformed Churches in Canada, against materialism that is making inroads to the churches. Rev. Van Andel is concerned that our search to enjoy and keep up a high standard of living has led us to adjust our lifestyles to that of the average Canadian seeker of affluence. Like our neighbours, he says, we are becoming obsessed with progress in production and over-anxious about the possibility of economic recession; we have learned to play the stock market and to speculate in land. The result he observes is that we are unwilling to sacrifice luxuries in view of poverty in the Third World, to support those who protest against national and international injustice, to relinquish greed in the face of starving peoples or to live frugally with available sources of energy. Contending that immoderate behavior over against poverty, starvation, and an energy crisis is a spiritual matter, Rev. Van Andel doesn't mince words. "Moderation is mentioned as a fruit of the Spirit in our Bible, but I think we are grieving the Spirit in this respect."

Rev. Van Andel's approach

makes one painfully aware of the fact that, talented, insightful, resourceful or not, we are already involved in economics and politics; they are inescapable areas of human experience. We do not have "yes" or "no" choices, but only choices about "how?"

This is the heart of my contention that Mr. Guldemon's position leads to accommodation. Confining our "involvement" to areas of expertise does not negate our real involvement on all fronts. It simply means that we will conduct ourselves in many areas of life according to convention without question. The effects of such conventionalism will, in turn, creep into our fields of expertise.

Take Mr. Guldemon's concern about upholding a tradition of Biblical scholarship, for example. Gone are the days when anyone can responsibly deal with the theory of land, labour and capital as factors of production without reference to contemporary unemployment and energy over-consumption.

There is no need to compound examples. What is needed is an educational agenda which starts from other assumptions; Christian schools should not be unique peas in the social pod. As part of a community of faith called to witness on behalf of Christ, to his life giving Word, against deadening forces wherever they are present, schools should be at the exciting centre of the struggle for cultural reformation. I hope that this is what Adrian Guldemon really has in mind, in spite of statements which appear contrary, and look forward to hearing so.

Tom Malcolm,
Toronto, Ont.

The Hutterites run four communes or colonies in Alberta. These isolationistic people argued that farming was a religious activity and that ownership of their operations was vested in a charitable organization, the commune. Hence they argued that they did not have to pay income tax at all.

The Hutterites own many thousands of acres of good farm land and are apparently good farmers. However, since 1967, they have refused to pay taxes on their profits. For 1975 alone, one colony ran a profit of \$990,000 after taking out all the expenses for running the commune. You can imagine what the total profit from wheat sales was from the four colonies during those eight years.

Any way, the Federal Court of Appeals ruled that farming is not a religious nor a charitable activity, but a commercial activity, under the Income Tax Act. Hence they were ordered to pay a good sum of the taxes back to the government.

I'm sure the readers of this letter will realize the similarities to our argument as carried on by these communes. Imagine what would happen if everyone started claiming that business is religion and therefore not taxable. Imagine what the oil companies could do if capitalism was declared an official religion!

Marijuana as a sacrament

This past month, the Supreme Court of Canada dismissed an appeal case by

members of the Church of the Universe. They had been convicted of possessing marijuana by the Ontario Provincial Court, under the criminal code.

They argued that the conviction was both an infringement of religious freedom and a religious persecution by Canadian society. They regarded the sale and use of marijuana as a religious sacrament. Hence, they asked the court to exempt them from the Criminal Code. Their case was based on the Bill of Rights, the Magna Carta, the B.N.A. Act and the Bible, not to mention books by Chief Justice Laskin himself. In essence, the court suggested that the applicants had to prove that the Criminal Code sections dealing with drugs

were unconstitutional. The case was dismissed in 24 minutes because the judges ruled the documents of support irrelevant to the case at hand.

Unfortunately, this is a rather negative dose of cold, hard reality to dump on our Christian school supporters around February. What is the O.A.C.S. response?

First, social policy is made in Parliament. Hence, we must begin to rethink our position with respect to Queen's Park. We must start political work at the provincial level.

Second, the battle for justice will be long. In the meantime, we must develop more imaginative strategies to ease the financial burden of Christian education.

Third, we have an obligation to use existing avenues of aid made available by our society. We must stop behaving as if our Canadian society is totally corrupt and godless and that a small group of reformed people are the only people in Canada seeking to do God's will. In spite of the fact that many of our Christian friends around us may not have the same depth of understanding of the term "all life is religion," we must begin to appreciate the avenues of grace God is making available to help get our message across to fellow Christians and government authorities.

Fourth, there are plenty of imaginative and positive new directions being set by the Board.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



193. Looking at the window, he saw all the grinning faces of the crowd; they were all jealous of him. He forgot the grisly shadows at the door.

He picked up one of the raisin buns — the top one. He opened his mouth wide and popped the whole thing into it.

"Aah . . . Ugh!"

What was that? Something hard! It stuck between his teeth and stabbed his mouth. With both hands he struggled to get the spiny, prickly bun back out. Finally it popped loose. Ugh! It tasted like wood.

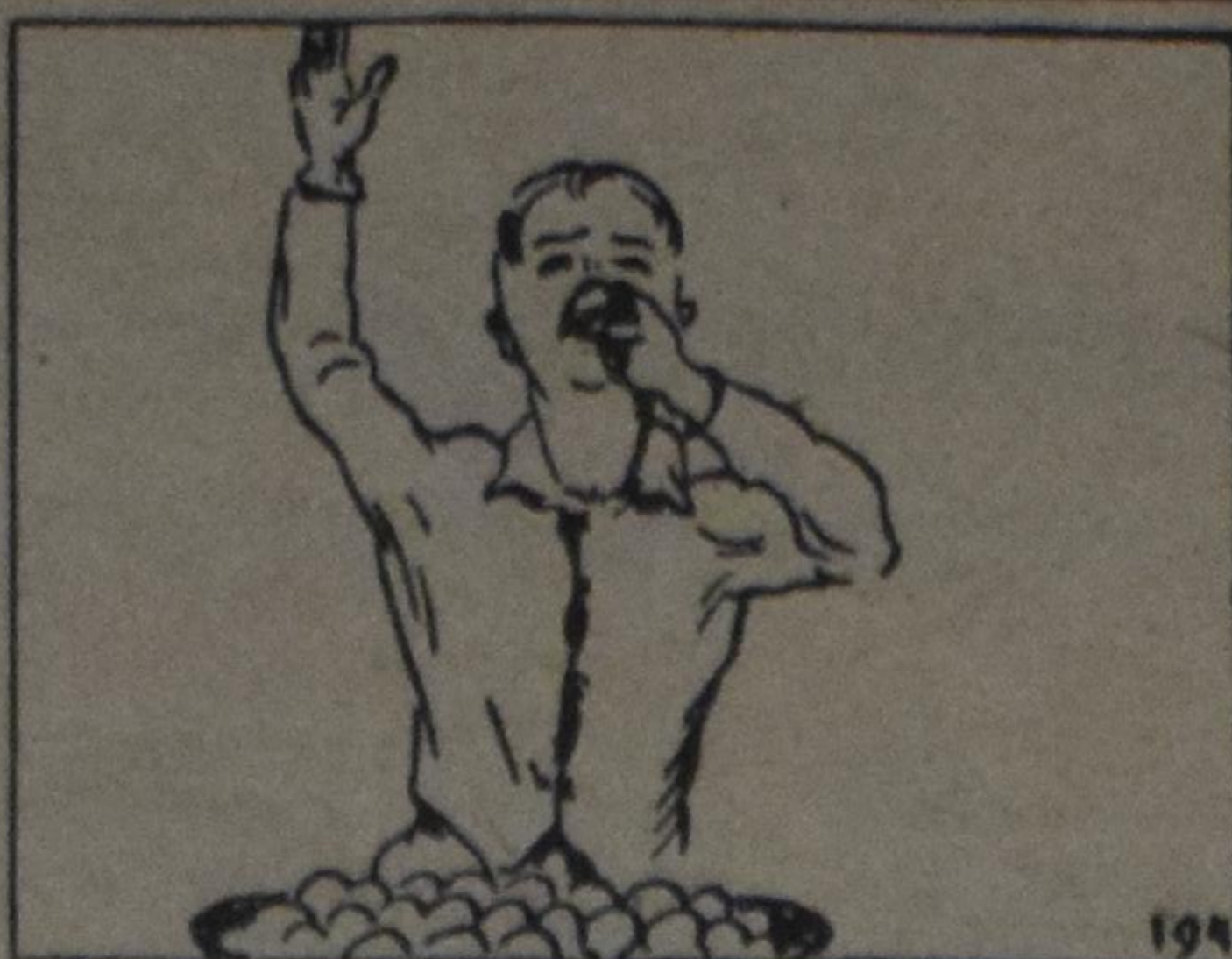
The people outside laughed and looked, not really sure what was happening.

Lou laid the hard thing on the table and took another bun. This time he bit more carefully.

194. "Aa-ugh!"

Another hard one. He hid it behind the platter and quickly took a third. Oh, to be able to take a big, luscious bite! He did taste a little of the sugar and cinnamon and the fragrant bits of soft dough, but that awful, spiny wooden thing inside spoiled everything. He didn't dare take a close look at what was inside the buns. He was afraid that the onlookers outside would also see and laugh at him.

Hurry, another one. Ugh! Another. Ugh! The same! Lou blushed with fright and frustration. What kind of awful raisin buns had they given him?



195. By this time there were five half-eaten buns hidden under the rim of the platter. The curious crowd outside could see the disappointment on Lou's face and sensed that something unusual was happening. The beautiful buns must not taste so wonderful after all, because Lou wasn't chewing them. He kept pulling them out of his mouth uneaten, and his face was becoming redder and redder.

Lou didn't know what to do.

Were all the buns filled with wood? Every last one?

One more. Bah! Another one of those prickly buns.

Oh, horrors! As Lou tried to hide this one under the platter, one of the black figures moved and came toward him.

196. One black hand covered the buns on the platter, as if to say, "Hands off; no more of these." Another black hand took the half-eaten buns he had hidden and laid them in front of him, as if to say, "Here you go; eat these first."

Lou trembled. He was afraid to disobey. The glistening eyes looked at him threateningly out of the black hoods.

He started on the buns again, gnawing, biting, licking and scratching at the prickly buns to get at the bits of dough.

Now he saw what was in them: each one had a hard, spiny pine cone inside it.

The people outside stretched their necks and pushed forward to see. They stared and stared.



197. Tony, the butcher's delivery boy, had his nose pressed to the window, watching Lou jealously. Mmm! Soon he would get one of those delicious buns too; at least if Lou kept his word. Staring hard, Tony was the first to see how Lou had been tricked. His eyes grew wide; he didn't really understand it, but as one of the black ghosts shoved another bun that wasn't cleaned off well enough into Lou's mouth, Tony suddenly burst out in glee, "There's a pine cone inside it! And in that one too!"

It wasn't long before the whole crowd of onlookers had caught on to the joke. They roared gleefully at Lou, the braggard, who had to gnaw on pine cones instead of feasting on delicious raisin buns.

"Come on, Lou, have another one. Careful, don't choke on it!"

198. Poor Lou! The two black-hooded men were merciless. They were both standing over Lou, one on each side. Whenever he hesitated or stopped to rest, four black fists were raised over his head.

Poor freeloader Lou! He had to eat whether he wanted to or not. Again and again he put one of the prickly things into his mouth and chewed at it like a dog chewing a bone. Ouch! The pine cones hurt his lips, his tongue, his gums. But he had to keep on eating.

Lou looked more and more miserable. Tears came to his eyes. Around the platter lay a long row of pine cones — dark brown with white specks of dough that Lou hadn't gotten out from between the spines. But there were ten more buns on the platter.



199. Mrs. Bumble, working in her roomful of beans, was forgotten. She was working as hard as she could, but she didn't provide much of a show.

Mr. Bumble in the middle of his roomful of birds was also forgotten. He was lying back contentedly on his lounge. His hat had fallen to the floor, but he didn't even seem to notice. Was he sleeping? He didn't provide much of a show either.

But Lou was not forgotten; Lou provided a hilarious show. Whenever the black ghosts checked the buns to make sure they had been well cleaned, whenever they stuffed another bun into Lou's mouth, whenever they held their four grisly black fists over Lou's terrified head, then the children at the window jumped and shouted with glee. No one felt sorry for him. Poor Lou!

200. Now the people were beginning to understand why the strange king had given him such a strange punishment: raisin buns with pine cones inside. One had heard this and another that. One had talked to the grenadiers and another to the cooks. Now everyone knew that yesterday Baker Bumble had tried to play a trick on Lou because the greedy beggar had fed a skin-wrapped stone to Nero, the junk-man's dog. They also knew that Lou's dirty trick was the cause of all the troubles. He deserved the punishment he was getting. "Ha-ha-ha! Look at him! Serves him right!"

Tony didn't laugh. He thought of something and nodded to himself. Yes, that's what he would do. Off he ran.



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TRADITIONAL FAMILY BAKING

Christians meet with Burnaby candidates

by Irwin DeVries

Mr. DeVries is C.C.'s new correspondent in Vancouver, B.C. He has a background in editing and writing.

BURNABY — Candidates from all three major parties attended a federal riding meeting sponsored by the C.J.L. Foundation, here recently. Present were, Doreen Lawson, Liberal; Hugh Mawby, Conservative; and Svend Robinson, N.D.P. The purpose of the meeting was to involve Christians in politics, to express Christian concern to candidates, and to hear what candidates had to say. Issues considered most important by C.J.L. were the basic beliefs of candidates, the principles of the parties, and the over-all platforms.

Each candidate was allotted time to respond to four prepared questions written by C.J.L. and distributed in advance to participants. The questions involved societal pluralism, economic development, energy policy, and constituent

involvement in decision-making.

Instead of answering the questions individually, Lawson responded by reciting the over-all Liberal platform. Her main target was Crosbie's contentious budget, and she explained that the Liberals had stood behind their convictions in condemning it. Any budget constituted the "bottom line" in politics. She also spoke of increased corporate taxation to sponsor a program of improved benefits for senior citizens. Some other issues raised were a strengthened peacekeeping role abroad, a Canadian price for energy, retention of Petrocan in the public sector, and development of alternative energy sources.

Mawby began by describing his religious beliefs as a guiding tool and a personal relationship with God. He would never use his religion for political purposes, he said. Mawby answered the question of constituent involvement by distinguishing between day-to-day decisions which had to be

made by an MP and general issues such as capital punishment.

He criticized the Liberal-induced deficit and the Liberal's mismanagement and arrogance. Among other things, he would work to solve structural problems in the economy, develop a monetary policy, stimulate research and development, assist youth and women, encourage regional equity, and create energy self-sufficiency in the 1990s, an energy policy, and an energy bank. Parliamentary reform would continue and government would become less intrusive, he said.

Robinson answered the questions individually, beginning by stressing the need for a constitution in which certain inviolable principles of human rights would be enshrined. A government's underlying principle should be to listen to the "voiceless" in society. He criticized the Conservative budget as inequitable. He reiterated the NDP stance on retaining and strengthening Petrocan.

During the question period which followed, abortion stood out as an issue that drew considerable response in the meeting. Lawson felt it to be a private matter between a woman and her doctor. Robinson and Mawby emphasized the importance of education in reducing to a minimum the number of abortions in society. Robinson pointed out the economic issues that underlie many social problems and said that changes in society were also needed.

One question likened the federal deficit to running a household without meeting expenses. Robinson responded with the NDP idea that the root of Canada's economic problems is the flow of profits across the southern border to the U.S. He cited as a solution the recovery of ownership of the Canadian economy by Canadians.

Mawby pointed to Crosbie's budget as exemplifying the direction Canada should take in reducing the deficit. Lawson said a deficit was necessary in a recessionary period, but

should be eliminated once an economy is working again.

Robinson said the NDP would follow the U.N. targets set for percentages of national income to be spent on foreign aid. The principle for doing this would be redistribution of income. Lawson said she felt it was necessary to help others help themselves.

None of the candidates was sympathetic to a question about apparent disregard of minorities found in such areas as non-affiliation clauses in union contracts. Lawson was in favour of the existing situation, and Robinson said that government should interfere as little as possible with these matters and leave them to the bargaining table. Mawby answered by stating his disapproval of the closed shop system.

The meeting was followed with refreshments and informal discussions with candidates, and the audience left with a good idea of what not to expect from their candidates.

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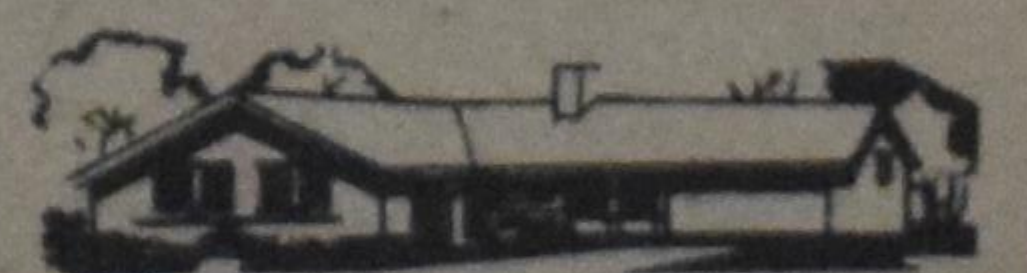
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Popular music — Bruce Cockburn: safe in the dragon's jaws

by Bill Van Dyk

Until a few years ago, it was very difficult for a Christian to listen to rock music without having either his conscience or his taste assaulted. However, there has recently been a flowering of Christian singer-songwriters as the result of the conversions of several talented individuals. Against a background of sensualism, nihilism, or just plain schmaltz, these artists are daily affirming an active faith in the Redeemer, and they are putting their musical abilities into His service. One of the first and certainly one of the best of these is Bruce Cockburn.

Cockburn's firm conversion to Christianity took place in 1973 in Sweden just as he was beginning to gain a reputation in musical circles for excellent guitar work. Until then, he had been involved with drugs while studying music in Boston and had fallen into the typical pattern of life of a rising pop star.

Though his wife was a committed Christian and though he attended church regularly while growing up in Ottawa, he was not yet convinced that there was any

meaning to this disorderly world. Yet there was already some evidence of a deep struggle in his music and lyrics. In a song from *Night Vision* (1972) he pleads: "Oh God, I don't know where to step now, help me find the right road please." The vocabulary, and the imagery of the Bible are already there, but the commitment was not.

It was during a trip to Sweden in 1973, that Cockburn became a convinced Christian. But this wonderful occurrence did not mean an end to the element of struggle present in Cockburn's work. Instead of a struggle between meaning and meaninglessness, however, it became a struggle to express God's will for creation amid a myriad of man-centered abuses. Cockburn's music became even more powerful, and, at the same time, more joyful.

Cockburn translated God's love for himself into his own love for fellow man. His songs indicate a strong concern for social justice, and a determined appreciation and respect for God's creation. Part of this message is a call for man to be responsible in his uses of nature, and a biting criticism of those who wrecklessly pollute

what does not belong to them. Cockburn sees all of creation as a reflection of God, and all men as the reflection of God's image.

Yet Cockburn also acknowledges the powerful presence of real evil in the world; Satan is not merely a convenient myth. Sometimes, in fact, we seem to be almost overwhelmed with darkness on this planet and Cockburn's music explores the tension that we, as Christians, must live. His most recent album describes this tension in one striking and beautiful image: dancing in the dragon's jaws. Man is oppressed by evil and sin, and yet he can "dance," confident in the almighty Lord's ultimate triumph.

It is also refreshing to hear a songwriter who, in the true folk tradition, makes political commentary a part of his message. Cockburn criticizes bureaucrats who eat steak while Indians eat fish with dangerously high mercury levels, and American foreign policy for propping up any totalitarian right wing regime as long as it is anti-communist. In the song "Red Brother, Red Sister," Cockburn painfully acknowledges the abuses of Christ's name by the early

settlers who used Christianity as an excuse to slaughter the "heathen redskins" who lived in the pathway of expansion. These are songs which call for God's justice and healing; Cockburn never separates his ideas of justice from their true source.

It is this last named quality which gives Cockburn great distinction as a Christian artist. There is a long tradition in folk music of political commentary and calls for justice; it is a long humanist tradition. But for Cockburn "you can take all the wisdom of this world and give it to the ones who think it all ends here." Man's responsibility to creation stems from the fact that every part of creation reflects the image of the Creator, of God, not man. God is the "Lord of the starfields," the "voice of the nova," the "smile of the dew." We must act responsibly, not to protect our own futures, but because creation is a gift of the Lord. Cockburn has a never-ending fascination with the beauty of this gift.

For most of North American society this aspect of creation is lost. As a result, wealth becomes a meaningless glitter, or a "whirl on silver wheels," bound for collapse.

Cockburn does not hesitate to point out the consequences of sin. He describes this funnel of confusion with music that quivers and wavers with tension like a repressed explosion; beautiful, and powerfully effective. His songs of praise seethe with confidence and balance, like a very sane voice, amid a lot of babbling.

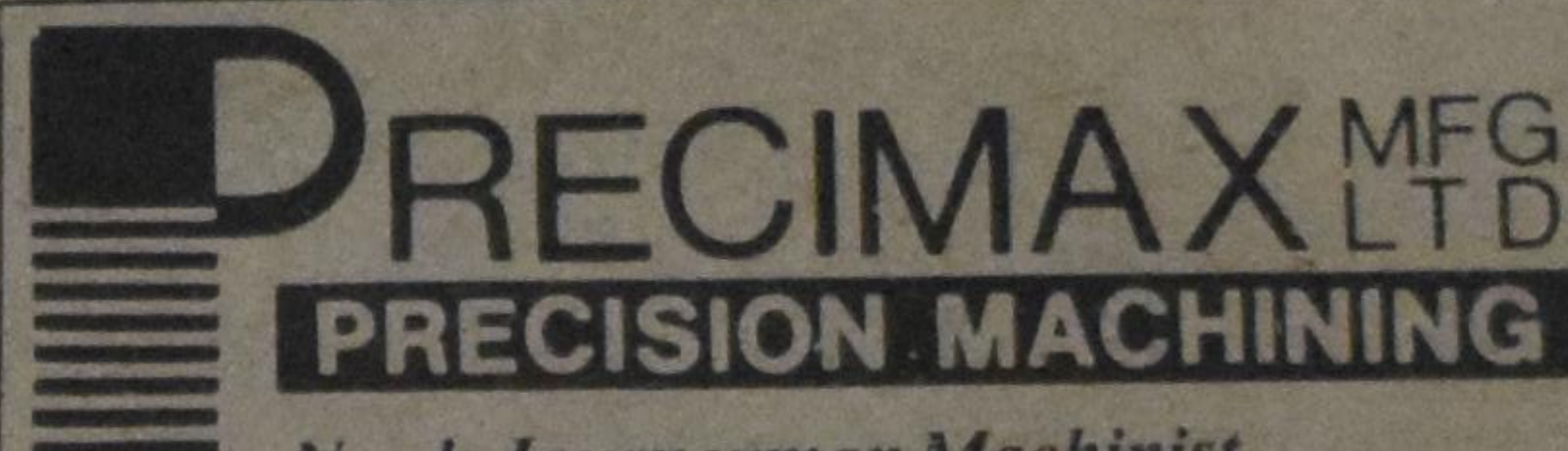
Cockburn is a unique phenomenon among Christian singer-songwriters. Though classed under folk, or rock, in the record stores, musically he fits in no category. His music has a very rich quality to it, beautifully arranged and recorded; his voice is very distant and clear. He is a very modest man, does not court publicity, fame, or fortune, yet even *Rolling Stone* magazine acknowledges his tremendous ability. He is one of a very few Christian artists who has not separated his abilities from his faith. Not all of his songs are hymns of praise, yet they all speak from the unmistakable conviction that we are the Lord's, and He is ours. It is a tribute to Cockburn's talent that many of his songs speak beautiful praise to the Lord, without having to mention Him by

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Popular music — Bruce Cockburn Cont'd . . .

name. Cockburn's Christianity is clearly implicit in all of them. His confident voice and poetic lyrics have the same quality.

In one song, Cockburn speaks of a radio "gargling top 40 trash . . ." Few people have provided so much better an alternative to this "trash" than Cockburn has. I can think of no one who deserves higher recommendations.

If you decide to pick up a Bruce Cockburn record, take time to listen to it carefully, and follow the lyrics which he always (thoughtfully) includes with his albums. Listen to the

superb guitar work — Cockburn is undeniably one of the best in the business anywhere today.

Bruce Cockburn's important albums. All of these are available at your local record store under the *True North* (Columbia Records) label, usually in the folk or rock section.

Night Vision (1972) Recorded before conversion. Reveals inward struggle and some pessimism.

Joy Will Find A Way (1974) Recorded after conversion. Strong, beautiful calypso

rhythms.

Circles in the Stream (1978) A collection of Cockburn's best, recorded live at a remarkable concert in Massey Hall, Toronto. Very highly recommended. Picked by a major Toronto critic as album of the year.

Dancing in the Dragon's Jaws (1979) Cockburn's newest, a beautifully crafted and sweetly melodic album which confidently affirms the power of the Lord and the importance of His message to a world in need of healing. Also highly recommended.



After 15 church-assisted years in court

JACKSON, Miss. (EP) — After more than 15 years of legal proceedings before the Federal Communications Commission and the U.S. Circuit Court of Appeals, the new licensees of WLBT-TV Channel 3 expect shortly to take control of the station.

"This is the first network station to come under black control, the first time blacks have gotten control of a power-

ful VHF station," Says the Rev. Everett C. Parker, director of the Office of Communication of the United Church of Christ. "We hope that this is the start of some real black influences in network policies, because the networks have virtually ignored blacks."

In 1964, Mr. Parker helped launch the battle against

discriminatory programming practices at Channel 3 toward Jackson's black population. Along the way came a landmark court decision in 1966 that enabled the public to appeal decisions by federal regulatory agencies. In December, TV-3, a black-controlled corporation, was awarded the station's license by FCC Chief Administrative Law Judge Lenore G. Ehrig.

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The Amish: a different way of life

by Berta Hosmar

"You don't look so good in the face today."

"Go, look the window out and see who comes the yard in."

"Sarah washed in the hind part of the week."

"Don't kreisch (yell) so loud, or I'll whack you once."

Are these perhaps Yankee-Dutch expressions? They sound like it, but these gems were spoken by some Pennsylvania Dutch people who were attempting to speak English.

Many Pennsylvania Dutch, who live in Southeastern Pennsylvania, about a day's drive from Toronto, still speak the language of their forefathers who came to America in the 17th and 18th centuries. It is the "Deitch" of the Rhineland in Germany, sprinkled with words from Switzerland and a few from the English.

When the Pennsylvania Dutch express themselves in English the results are often funny, for they use the German word order and it's a combination of broken English and bad grammar that is responsible for most of the humor in their speech.

About 25 years ago a new tourist attraction was discovered, which now draws more than three million visitors annually. That tourist attraction is the fertile Amish countryside in Lancaster County, S.E. Pennsylvania.

Ontario also has its Amish population, especially in the Kitchener-Waterloo area, but it is estimated that more than 10,000 Amish, or "Plain People of God," as they liked to be called, are living in a small area near Lancaster, Pa.

To report on the number of Amish presents a problem, for these people shy away from counting members. They reason that the New Testament does not give figures on church membership, and that King David numbered the children of Israel to their sorrow. The Pennsylvania Dutch population is made up of many religious groups, and there are two main classifications, the "plain people," and the "gay," or believe it or not, church people. The "gay" people include the United Brethren, Reformed, Lutheran and Evangelical, while the "plain" people are the Mennonites, the "Black-Bumper Mennonites," the Church-Amish, House-Amish, Old Order Amish and several others.

The Mennonite origin was in the Anabaptist movement. Luther and Zwingli had started the Reformation in Germany and Switzerland, but some believers thought that too many Catholic practices still remained. They established the Swiss Brethren and

formed their own church. Menno Simons, a Dutch priest who turned his back on the church in 1536, became an important leader among the Anabaptist dissenters and his followers were called Mennonites.

Today, when you drive over the network of roads in Amish country, and you come in the winter or fall or spring, when the tourists have not yet arrived or gone home, you can almost pretend that you live in the previous century.

You have to leave the main highways, and then it doesn't take long before you see them. You hear the clip-clop of trotting horses which are pulling the famous black buggies. The driver is often the father who

will not grow a moustache; this is considered unsanitary.

We often saw Amish children selling produce in an open-air market when we visited the area last October, and they look adorable; the girls in their ankle-length skirts, black stockings and shoes, or bare feet, their hair in a bun, and part of their head covered by a white prayer cap, and the boys in breeches and straw hat. Other than their clothes, they looked and behaved exactly like non-Amish children.

It's interesting to learn about the language, dress, music and family life of one of Canada's and America's important minority groups. What is the difference for

and Sunday school, Vacation Bible School and involvement in missions and evangelism are part of Mennonite church life. And who has not heard of the relief work of the Mennonites in disaster areas?

The Amish often turn their backs to cameras. They take no pictures themselves, for: "Thou shalt not make any graven images" (Ex. 20:4).

Most people come to Lancaster County to see the Amish, although there are many other tourist attractions. If you see signs which tell you: Amish restaurant, Amish country store, or Amish barn, you can be sure that these places are not run by the Amish, for they would never advertise their name. But the

than cars, and the names of some villages sound like music. We drove through Bird-in-Hand, Paradise, Intercourse and Strassburg, and often you see hitching posts outside one of the business places to accommodate the Amish horses and buggies.

For an Amishman it's a sin to own a car, a sin which would result in excommunication. Mennonites, who were at first also slow to change, now own cars, although one group, the "Black-Bumper Mennonites," may only own a black car after they have also painted the bumper black. We drove through the Amish countryside one Sunday afternoon and discovered a Mennonite meeting house which was surrounded by many of these black-bumper cars.

Rural living and a well-balanced diet contribute to the health of the Amish families, but when sickness strikes the Amish will follow doctor's orders and take medicine if prescribed. The use of the Pennsylvania Dutch dialect in the Amish home is another way of keeping them apart from the world. Children speak Pennsylvania Dutch first, and learn English at school as well as German. Pennsylvania Dutch is really Pennsylvania German, and has nothing to do with the Dutch spoken in Holland. The name Dutch comes from the German word "Deutsch."

The Amish are against birth control and children are accepted as a heritage of the Lord. Strange as it may seem, in spite of their strict upbringing, Amish young people usually remain Amish. Only a small percentage leaves to unite with less plain churches. A strong and stable family life and group loyalty keeps them together. Also the possibility of being placed under the ban makes them think twice before they decide to leave. If a person is placed under the ban, he is "shunned." Nobody may speak to him, not even members of his own family, and nobody may do business with him. It must be almost unbearable for a sensitive person to live under the ban.

Amish children are taught at a very early age to help with the chores, and although not all Amish live on a farm, but are also found in the trades, there are always chores waiting to be done by the children.

The elderly Amish are very seldom put in institutions for the aged. They've worked hard to rear their children, now the children take care of them. Their homes are large and often includes a separate unit with kitchen, living room and bedroom. There the parents retire when a married son or daughter takes over the farm and the other children have married or moved away. This addition to the house is often called "Granddaddy house."

The Mennonites operate



is dressed mostly in black and wears a long, flowing beard, and a black felt or straw hat. If his wife sits beside him, and if they belong to the Old Order Amish, she will wear a long dress, made of solid-colored material, since prints are not allowed. She will also wear black stockings and shoes, and an apron. On her hair, which is parted in the middle and rolled into a bun, she'll wear a prayer veiling of white organdy, and since she's going out, she'll also wear a black bonnet. If it's cold, she'll wear a heavy shawl, since she does not wear a factory-made coat.

Often a few rosy-cheeked children peek through the rear window, and boys and girls are dressed exactly like their parents. The girls' dresses are often made of green or blue or even pink or lavender material. Again, no prints allowed. Mother has made all the clothes for the whole family, including dad, and although the young boys fasten their shirts with buttons, since this is more convenient, father generally uses hooks and eyes. The Amish male lets his beard grow as soon as he marries, but he will have a conventional haircut and he

instance between Amish and Mennonites? Amish people are much more conservative than the Mennonites, but they often live and work together in the community. Both try to follow New Testament standards for living.

In their homes, the Amish speak Pennsylvania Dutch, and most Old Order Amish live on farms with no electricity. They depend on horses or mules to do their work in the fields and they travel by horse and buggy. Of course there are no telephones or radios. Members hold worship services in their homes where leaders preach in German. The Amish do not educate their children above grade-eight and no organized program of missions exists. Yet they continue to grow. Large families are responsible for this growth. During our visit we read in a newspaper that an old Amish farmer had died, leaving 287 descendants.

In contrast, the Mennonites generally own modern conveniences and are interested in higher education. They dress much the same as we do, although Mennonite women often wear a prayer cap. The Mennonites hold public worship in meeting houses,

Pennsylvania Dutch know how to cook. We visited a restaurant which was called "Good and Plenty." You had to buy a ticket for six dollars and wait your turn. Finally the waitress would take you to a long, oil-cloth covered table, where eight or ten other guests were seated.

The restaurant resembled a big barn, and the whole atmosphere was countrylike. Food was served on large platters, and you took as much as you liked. You could take ham, chicken or beef, or all three at the same time, and there were at least four vegetables, a choice of four relishes, including the famous corn relish, and home-made bread with apple butter. For dessert a choice of coffee, tea, milk or lemonade, and the famous shoo-fly pie. The name sounds rather unattractive, and reminded me of dead flies, but it's made with brown sugar and molasses.

The Amish have learned to ignore the curious stares of the tourists, and often you can see an Amishman in his carriage, riding peacefully along the roads, forcing five or ten cars behind him to slow down in a no-passing zone.

In one village, we counted many more horses and buggies

several excellent homes for the aged, although sometimes Mennonite parents will live with their children.

Lancaster County has 52 Amish church districts, and about 35 families make up a district. They gather every two weeks in the home of a member for preaching. The service begins at 8 a.m. and lasts till noon.

Men and women sit separately on backless benches, and only visitors and the elderly may sit on chairs. The host family has removed furniture and mats and perhaps removed a partition, and the worship service begins with the singing of hymns in

12: 2) and "Come out from among them, and be ye separate" (2 Cor. 6:17). 1 John 2: 15 tells them: "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him."

That's why you won't find elaborate furniture in their farm homes. The homes are spotlessly clean, an oilcloth covers the kitchen table which is surrounded by straight-backed chairs, and a braided rug may cover the linoleum floors. Heat does not reach all the rooms. A heated kitchen is the setting for most of the family's activities, and the parent's bedroom is also heated for the

in more land. They like their children to be farmers, and since they don't own radios and have no telephones, it's easier to live close together. The Amish do not take insurance from commercial companies, but have an Amish Aid Society, and they help each other in case of fire or storm damage. Lightning conductors are not allowed, but if a barn catches fire, two hundred or more Amish and also Mennonites will get together and in a matter of days, the farmer will own a brand-new building. This is called "barn-raising," and it's a social event.

How do Amish boys and girls meet? Every other week the

to the wedding, but give practical gifts to the couple when they come to visit in their homes in the weeks that follow.

Mennonite weddings are much the same as our weddings. When the Amish marriage is blessed with children, these children will have to attend a small, one-room schoolhouse, and they are taught by teachers who do not have more than a grade-eight education themselves. We saw several of those small schoolhouses in Amish country, and no Amish child ever enters high school. A child is usually no more than 13 years old in grade eight, so until he is 15 or 16, he attends

membership in the Amish church, however. An outsider will be warmly welcomed, but he will find it hard to feel at home among the Amish. Their culture is so entirely different, and most of us would feel much more at home with the Mennonites. Yet, a visit to Amish country is very rewarding. At least for a while you can dream that the world moves at a much slower pace, and that you have stepped into a different world, a world of long ago.



German without the help of an organ or piano.

After the singing everybody kneels down on the floor for prayer and a deacon reads from the bible in German, but the preaching is done in Pennsylvania Dutch. The sermon deals almost with the whole Bible from Adam to Christ and when small children get restless they are served crackers and water. After the service, the host family serves lunch and the men always eat first.

The Mennonites worship much like we do, and also preach in English.

Amish and Mennonite bishops, ministers and deacons are generally chosen by lot from the brotherhood. A basis for this practice is Acts 1: 15-26, where the apostles used the lot to choose Matthias to replace Judas.

Communion is observed twice a year and Amish and Mennonites alike, wash one another's feet, following the communion service.

They consider themselves to be a separate people, and the Bible commands them: "Be not conformed to this world" (Rom.

baby of the family also sleeps there. The other children stay warm under beautiful home-made quilts and comforters.

But how do the Amish exactly know where to draw the line? Why do they use gas, but not electricity? Why bright colours, but no printed dress fabrics? Why do they ride cars if they have to, but why not own one? These questions are not easily answered.

The Amish may have gas refrigerators and stoves and gas or diesel engines for some farm operations. Kerosine lamps and gas lanterns provide light. Gas appliances, treadle sewing machines, waterwheels and windmills are quite satisfactory. The Amish get news from a daily newspaper, published by Lancaster Newspapers. The buggies all look the same, and speak of all brothers being equal. The Amish continue with many older methods of farming, carried over from Europe.

The average size of a farm in Amish country is about 60 acres and the farms are close together. If an Amish farmer has money to spare, he invests

Amish young people gather for singing on Sunday night. A boy may bring his sister to meet his girlfriend, but even couples going steady mix with the crowd and court alone only after the singing, when the boy takes his girlfriend home in his open buggy. He will get a buggy with a roof on it after he's married. The boy may spend a few hours with his girlfriend in the sitting room. When a couple decides to get married, no formal invitations are printed, but usually some 300 guests arrive. Again backless benches are brought in for the ceremony and men and women sit separately.

Even the bride and groom sit facing each other. The bride wears a long, green or blue or lavender dress with cape and a white apron. She will wear a black apron for the rest of her life and the white apron will be put away for her burial. The ceremony will last about three hours, complete with singing, a sermon and prayers. The feasting begins in the afternoon when people sit around tables and eat and talk and sing. Guests do not take gifts

school on Saturday mornings, and he receives domestic and agricultural training at home.

The Mennonites have a high school in Lancaster, and more than 500 Mennonite students attend this school. The Mennonites also encourage higher education. Both Mennonites and Amish believe in a non-violence and a non-resistant way of life. Jesus said: "Love your enemies." God gave life, and only God may take it. That's why the Mennonites and Amish do not join the army, but in the United States a service program has been provided as a way for young men to serve in the United States or overseas. Lawsuits are also forbidden on the basis of 1 Cor. 6:1.

The simple, rural lifestyle of the "plain people" attracts occasional visitors who inquire about becoming members.

Can an outsider join? Yes, anybody who is willing to accept this Christian faith and who is willing to live like the "plain people" is welcome. Very few newcomers take up

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A day-long conference for church workers will be held at Reformed Bible College in Grand Rapids, Mich., on Saturday, March 15. Church members are invited to take part in the sectionals aimed at providing practical help in many areas of Christian service.

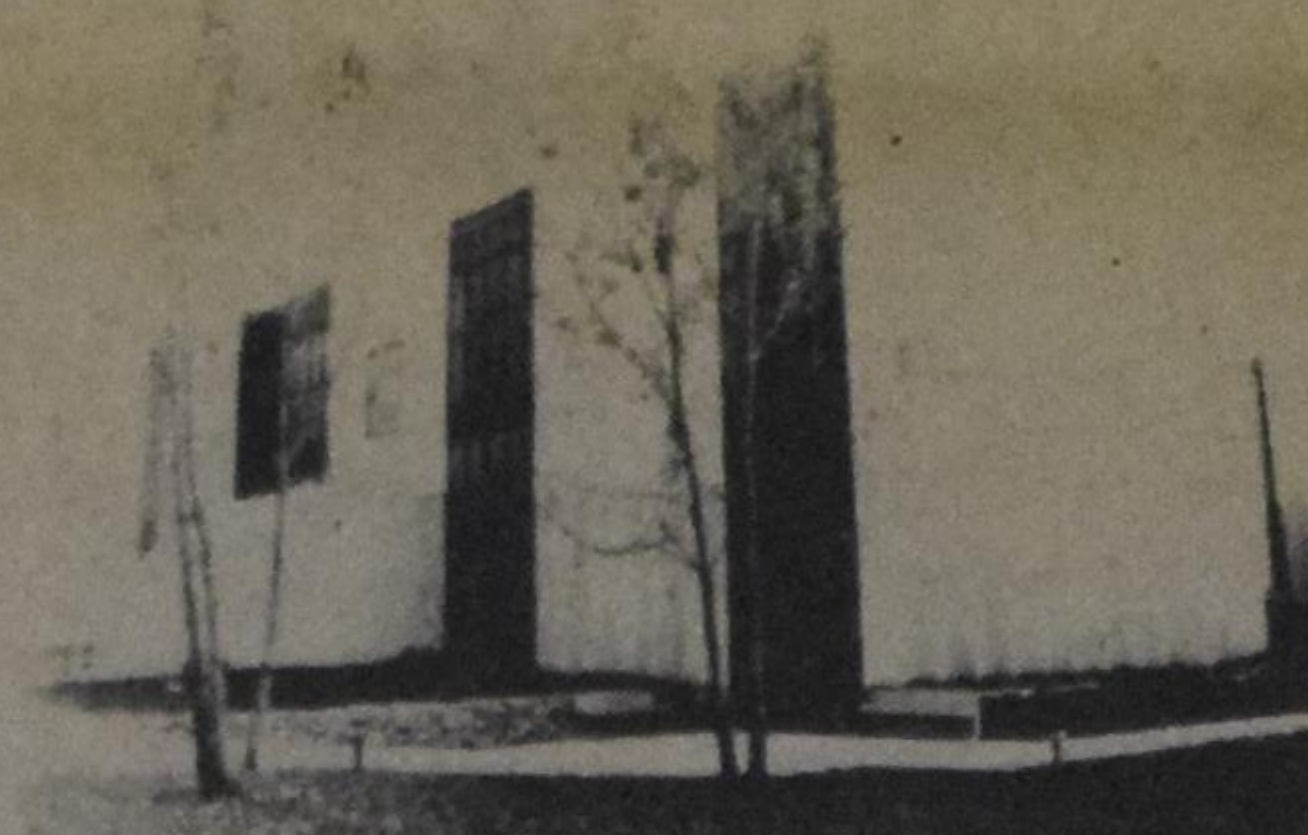
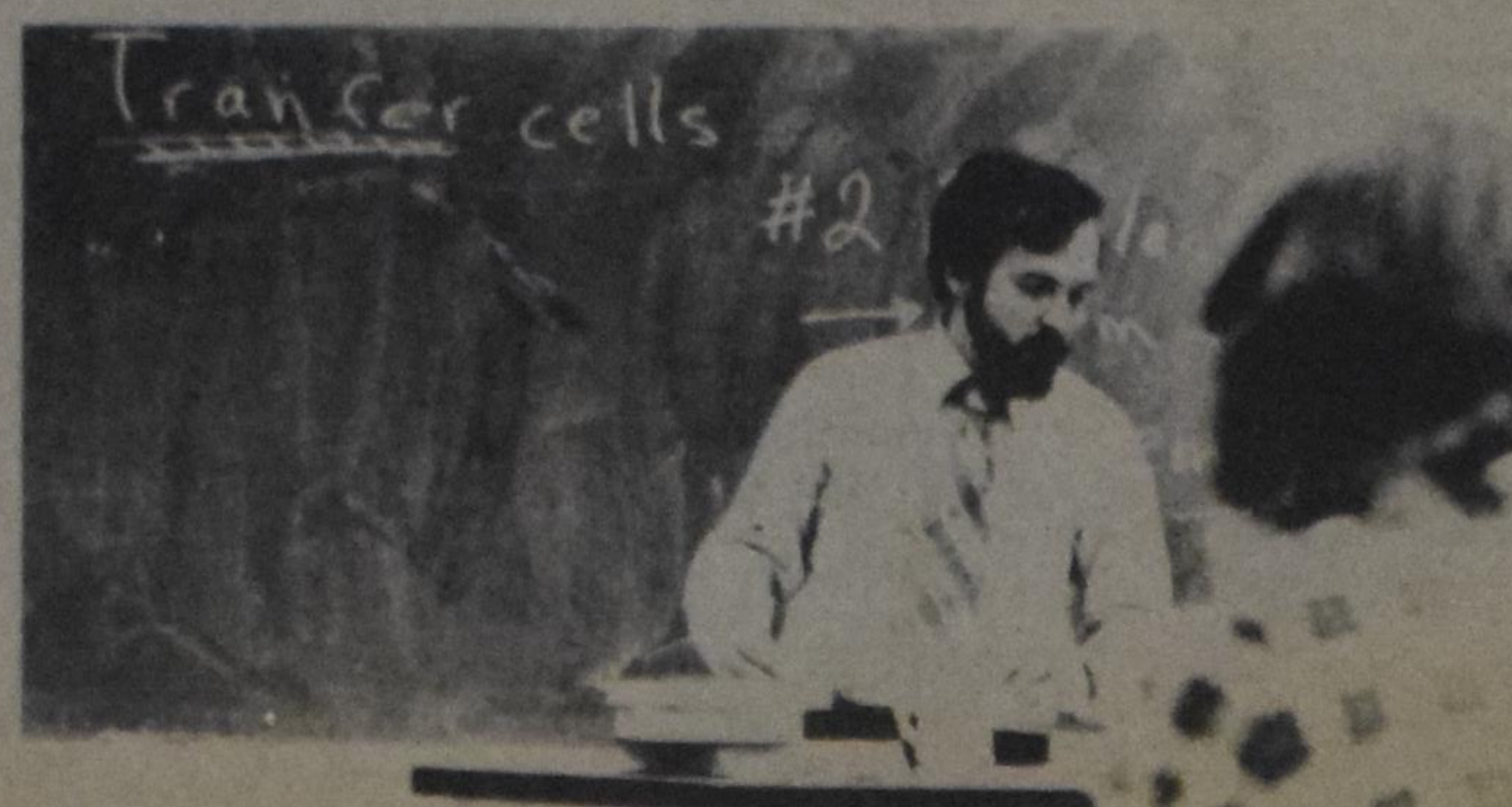
RBC faculty members will offer workshops to help persons in the church do their work more effectively. Topics include: "Preparation for Teaching," with Assistant Professor Nelle Vander Ark; "How to Disciple today," with Assistant Professor Rev. William Shell; "Church Ministry to

the Handicapped," with Instructor Joy Kreeft and Mrs. Herman Ridder; "Vacation Bible School," with Assistant Professor Burt Braunius; and, "The Church Library," with Associate Professor Joanne Boehm, RBC librarian.

The conference goal is to provide confidence for the

volunteer church worker — Sunday School teacher, youth leader, Bible club teacher, and others. All are invited to the RBC campus for the conference on March 15. Participants will receive information about areas of interest and acquire additional skills for effective church work.

Additional information on the program and registration is available from RBC Public Relations office, 458-0404. Reformed Bible College is located at 1869 Robinson Road S.E., one block north of Blodgett Hospital.



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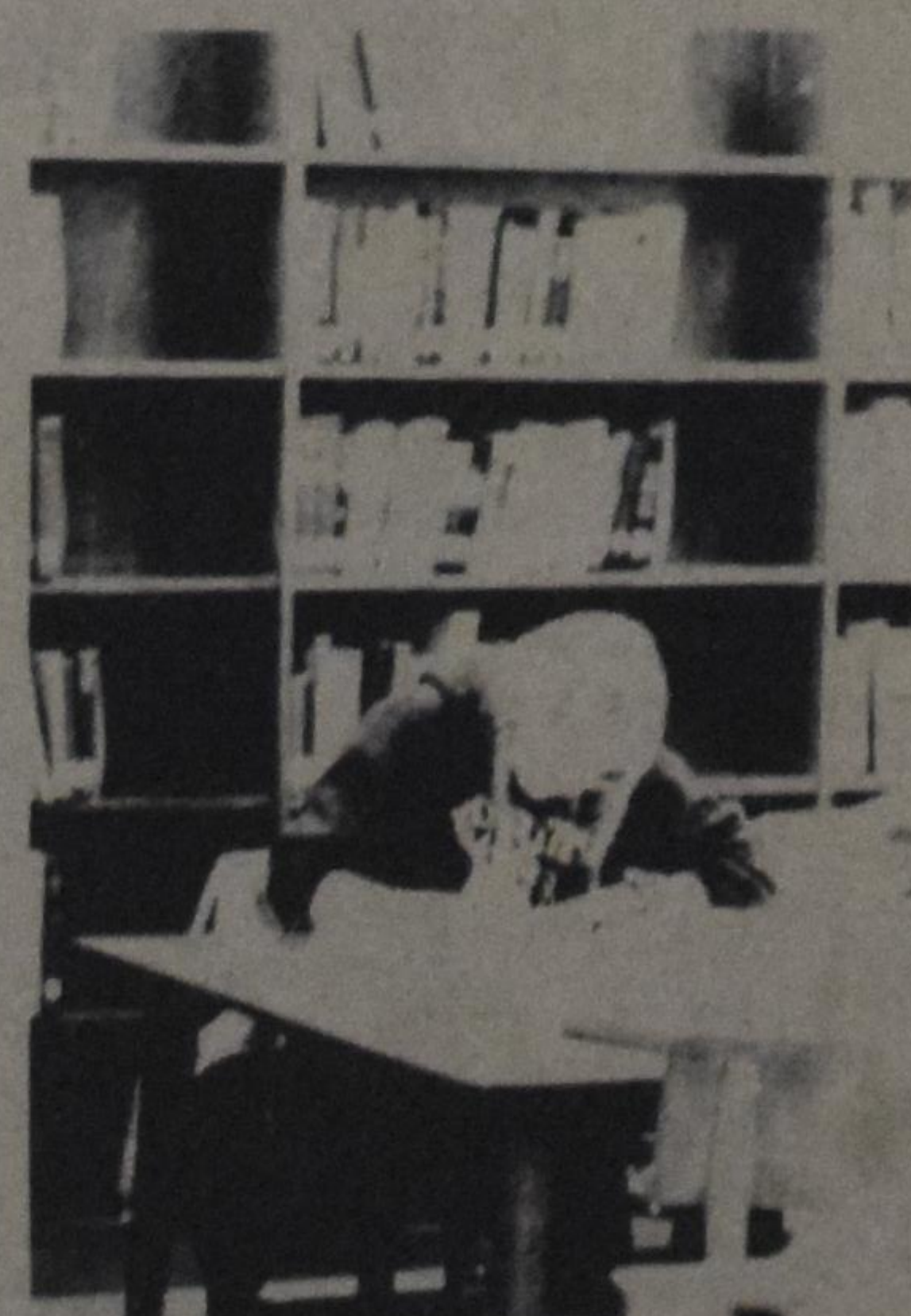


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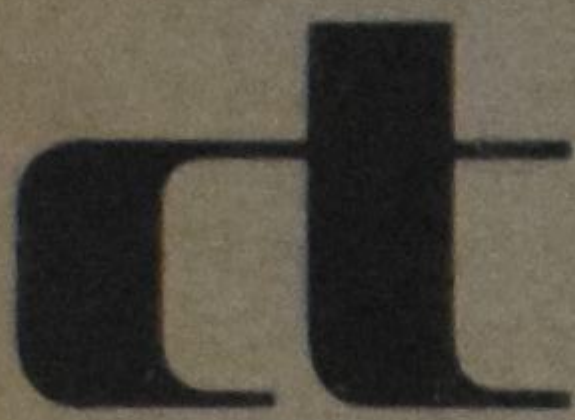
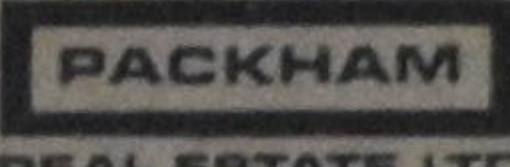
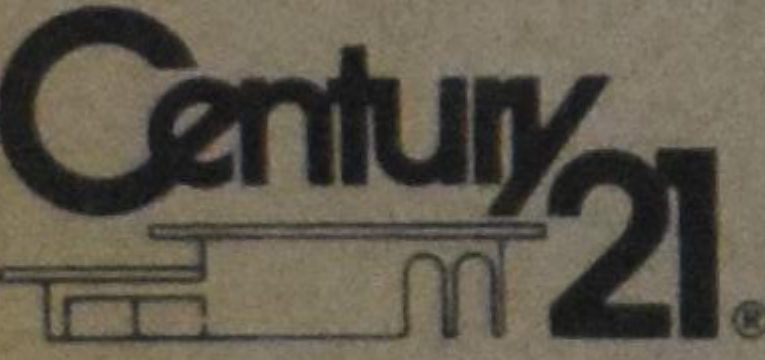
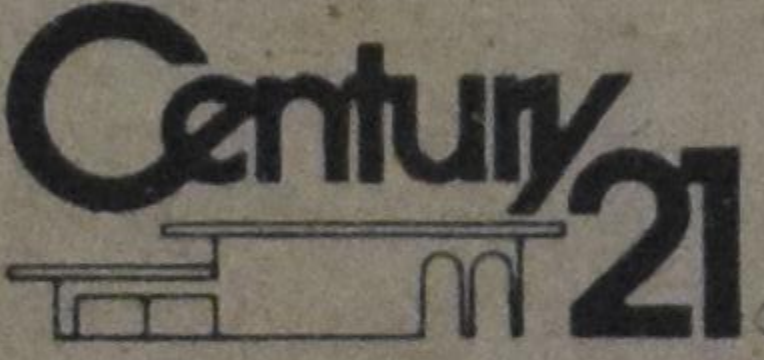
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Delegates hear taped address of kidnapped leader

ADDIS ABABA, Ethiopia (EP) — In a dramatic moment here, at the recent 11th assembly of the Ethiopian Evangelical Church Mekane Yesus, 200 delegates listened to a tape recording of an address prepared by the church's general secretary one week before his disappearance on July 28, 1979.

According to church president, Emmanuel Abjaham, there was still no certain word about the whereabouts of Pastor Gudina Tumsa, the general secretary who was kidnapped by unknown persons. The kidnapers, said Pastor Abjaham, were still unknown, and the government, he said, claims no knowledge of Mr. Tumsa's whereabouts.

There have been several reports that Mr. Tumsa, who is also chairman of the Council of Ethiopian Churches, was being kept in a secret prison in Addis Ababa. It has been rumored that, Mr. Tumsa's imprisonment had nothing to do with his church activities, but was based on charges that he had been involved in the struggle for autonomy of part of the Oromo people, of which Mr. Tumsa is a member.

Graham overcomes difficulties

OXFORD, England (EP) —

Oxford University students and townspeople turned out in such numbers to hear evangelist Billy Graham at the Oxford Town Hall that television relays were connected to five other centres in the city and radio relays were run to Abingdon and Kidlington. Mr. Graham preached with the pain of one to three fractured ribs due to a fall in the bathtub.

Not all were enthusiastic about this Mission held January 30 to February 3. Members of a student group calling themselves "Anarchists" invaded the hall one night and tried to shout down the evangelist while their colleagues cut the television

cable to several relay centres. The press coverage was national. Canon Michael Green, Rector of St. Aldate's Church, said, "I'm surprised that Billy is news after fifteen years away from the U.K. More and more of the press has come down from London. Religion is back on the front pages of the newspapers. Some of it fair, some is cynical, savage stuff."

One pregnancy in three legally aborted

NEW YORK (EP) — Some 1.32 million legal abortions

were performed in the U.S. in 1977 and 1.37 projected for 1978, according to the latest survey of The Alan Guttmacher Institute, a Planned Parenthood affiliate. The increase in abortions between 1977 and 1978 is 4 percent, compared with 12 percent from 1976 to 1977. About 29 percent of women who became pregnant in 1978 — three percent of all U.S. women of reproductive age — had abortions in 1978.

Available figures show that one in three abortions in 1977 were obtained by teenagers, and three in four were obtained by unmarried women. About 95 percent of abortions in 1977 were metropolitan areas.



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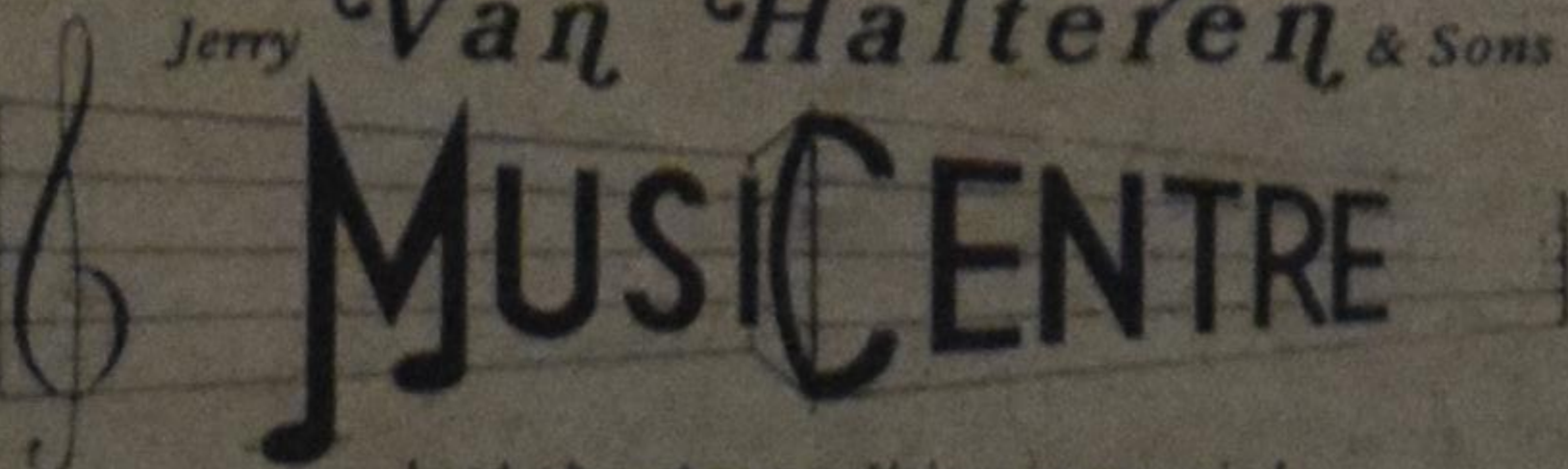
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Nieuwe hoop voor China (5) slot

We hebben natuurlijk grote belangstelling voor een groot land als China, nog wel een communistisch land, dat via de regering er voor gaat zorgen om de Bijbel te drukken en te verspreiden. Dat ze dat ook doen met de Koran voor de Moslims is een zaak van neutraliteit ten opzichte van de grote religies. Als ze de Bijbel niet gaan veranderen, dan kunnen we alleen maar zeggen dat we blij zijn dat de Bijbel in de handen van de Chinezen komt. De duivel doet soms heel domme dingen. Want de Chinese regering kan nu wel denken dat zo iets geen kwaad kan voor de ontwikkeling van het communisme, maar de Bijbel in de volkstaal dat is dynamiet. De Bijbel is Gods Woord, en als Gods Geest in het hart van een mens gaat werken terwijl hij de Bijbel leest dan wordt zo iemand bekeerd, en we hopen daarom op heel wat bekeerde Chinezen.

Ik schreef als ze de Bijbel niet gaan veranderen. Dat hebben ze al eens gedaan, ziet u. Eerst heeft men geprobeerd om de religie, alle andere religie dan de communistische, uit te roeien. Met geweld. Dat was omstreeks 1950. Mao had daar niet zoveel mee te doen, hij was bezig met regeringszaken. Toen hij tijd kreeg om kennis te nemen van de verdrukking van elke religie, begreep hij wel dat hij met onderdrukking niets bereikte. Hij vertelde Sheng Ko, Ho Sheng en andere anti-religieuze propagandisten: houdt op met uw campagnes. In 1952 werd er een conferentie belegd van intelligente communisten om plannen te ontwerpen om leiding te geven aan de religieuze instincten van de bevolking. Er zou een zekere vrijheid van godsdienst gegeven worden, maar men mocht in geen geval afwijken van de leidraad die gegeven werd door degenen die de plannen ontworpen hadden.

De Evangelieën naar Mattheus etc., de Boeddhistische Sutras en de Koran werden opnieuw vertaald, maar met een socialistische tendens. Bij deze vertalingen werd een toelichting gegeven. De Here Jezus werd uitgebeeld als een timmerman die een harde strijd had te voeren tegen de rijke kapitalisten van Nazareth. Zijn vader, Jozef, was een overtuigde communist. Jezus had een kleine groep vissers, maar ook anderen die sleutelposities innamen, zoals b.v. de bankemploye Mattheus, voor zijn indeen gewonnen.

De Joodse kapitalisten hadden Jezus gedood, maar voor hij stierf had hij zijn volgelingen meegedeelde dat het Communisme tenslotte zou overwinnen, en ondertussen moesten zij alles met elkaar delen, ook hun loon. Deze kleine groep werd de eerste christelijke kerk, en dat was een communistische gemeenschap. De bankiers hebben er echter voor gezorgd, door hun invloed op de kerkleden, dat de kerk een werktuig werd van de rijken. De Boeddhistische Sutras en de Koran werden op dezelfde wijze herzien, en in de commentaren werden Boeddha en Mohammed voorgesteld als strijders tegen het kapitalistische imperialisme.

Daarmee was echter de communistische invloed nog niet beëindigd.

Mao koos voor elke religie zijn vertrouwensmannen uit.

Dr William Goddard, een autoriteit op het gebied van zaken uit het Verre Oosten, schrijft in zijn boek 'The Story van Chan Lao': Mao haalde naar zijn kant over Pi Shu-shih, een welbekende Rooms-Katholiek in Moekden, en nog meer Rooms-Katholieke priesters. Voor de Boeddhisten koos hij officiële personen van de Communistische Partij. En onder bedreiging verzekerde hij zich van de medewerking van leidende Moslemfiguren als Ma Yu-huai en Yu Su-fu.

De Presbyterianen hebben gemeenschap gezocht met andere groepen om de Kerk van Christus te vormen in China. De Moderator van deze nieuwe kerk is Rev. Y.T. Wu, die executive secretaris was van de YMCA. Gedurende enige tijd had hij ijverig samengewerkt met Peking ten aanzien van een 'drie eigen patriottische beweging', die door Mao was uitgedacht en door Rev. Y.T. Wu werd uitgevoerd, geassisteerd door Chu Pei-an van Nanking om alle religieuze activiteiten in China gescheiden te houden van enig contact met de Christelijke kerken in het buitenland.

Toen Wu Moderator werd van de Kerk van Christus legde hij in het publiek een gelofte af dat hij de kerk in China zou bevrijden van alle imperialistische connecties en de drie beginselen van 'eigen ondersteuning, eigen regering en eigen uitbreiding' aanvaardde. Ieder die in China een dagblad leest kent de gelofte die door elke bisschop en elke ambtsdrager die in de kerk met supervisie is belast wordt afgelegd.

Dr William G. Goddard hoorde dat Rev. Y.T. Wu verantwoordelijk was voor de preciese redactie van die gelofte: „Ik beloof dat ik de mensen die aan mijn zorg zijn toevertrouwd zal leiden langs de weg van het socialisme overeenkomstig de instructies van de Communistische Partij". Al gebruiken de Chinese Communisten de religie dus voor hun eigen doel, we hebben toch hoop voor China als de Bijbel de mensen onder de ogen komt, en er ook uit gepreikt mag worden. Mogen er straks vele trouwe Bijbellezers en Bijbelgetrouwe Chinezen gevonden worden.

J. VanHarmelen

Het Referendum in Quebec

door William Stewart

(Canadian Scene) — Het referendum dat ongeveer in juni in Quebec zal worden gehouden is een van de voornaamste resultaten van een vernieuwd onderzoek van zienswijzen en positie dat de provincie over de afgelopen 20 jaar heeft gehouden.

In de jaren zestig dankte Quebec een regeringsbeleid en een maatschappelijke orde af die als te statisch en ouderwets werd beschouwd. Een nieuwe generatie politici nam het roer in handen en begon aan een serie fundamentele hervormingen, waaronder de reorganisatie van een schoolsysteem dat aan technische en economische opleiding volkomen geen aandacht had geschonken.

Verschillende aspecten van het politieke terrein zelf werden opnieuw bestudeerd en men kwam tot de conclusie dat de provincie een groter aandeel van de inkomsten nodig had evenals een wijdere jurisdictie om te kunnen optreden in groeiende kringen van activiteit.

Hervorming van de Constitutie werd een voortdurend punt van discussie en een afscheidingsidee werd geboren uit nationalistische gevoelens die reeds meer dan een eeuw in de provincie aanwezig waren. Het was niet het nationalisme of het

afscheidings-idee alleen die de tegenwoordige Parti Quebecois regering in 1976 aan de macht brachten. De kwestie van het separatisme van Quebec was een belangrijk punt in verkiezingen in 1970 en 1973, en toen leed de Parti Quebecois ernstige nederlaag. De Liberale regering die in 1976 door de Parti Quebecois werd verslagen had om administratieve redenen het vertrouwen van het publiek verloren.

Een commentator die kortgeleden een artikel schreef in Le Devoir, het invloedrijke dagblad van Montreal, beweerde dat de Parti Quebecois te vroeg aan de regering was gekomen. De schrijver zei dat het plan van de Parti Quebecois voor een constitutionele overeenkomst waarbij Quebec een soevereine staat zou worden, maar een economische associatie met de rest van Canada Quebec een de rest van Canada zou behouden, eerst veel meer bij de Quebecers zou moeten worden aangeprezen voordat het zou worden aanvaard.

Het is wel bijna zeker dat zonder de leider van de Parti Quebecois, Rene Levesque, en zijn gave van communicatie, het onafhankelijkheids-idee in Quebec niet de vooraanstaande positie behouden zou hebben die het, sinds hij de Liberale Parti van Quebec laat in de zestiger jaren verliet,

heeft gehad.

Het is moeilijk om te raden in hoeverre het idee van een zekere vorm van onafhankelijkheid voor Quebec na het referendum zal toenemen of afnemen. De wereldsituatie speelt een belangrijke rol, en de jaren waarin het idee van soevereiniteits-associatie van de Parti Quebecois tot ontwikkeling kwam, vielen in een tijd van over 't algemeen kalme verhoudingen tussen de wereld machten. De dreigende toestanden in het Midden Oosten zullen sommige gevoelens ten gunste van onafhankelijkheid wel wat bekoelen, omdat onafhankelijkheid de nieuwe staat op internationaal niveau in een zwakke positie zou brengen. Er is feitelijk nooit veel gezegd over de verandering die plaats zou vinden in de strategische situatie van Noord-Amerika als Quebec onafhankelijk verklaard zou worden en ingewikkelde onderhandelingen zou moeten voeren over zijn associatie met Canada.

Onderzoek van de publieke opinie dat gedurende de afgelopen 15 jaar in Quebec is gedaan, lijkt duidelijk aan te tonen dat slechts 15 à 20 procent van de Quebecers voorstanders zijn van een complete afscheiding, waarvoor in de British North America Act, de Constitutie van

PERSOVERZICHT

• Trudeau is „terug van weg geweest". Het wordt straks een nieuwe lente met een oud geluid.

• De Amerikaanse regering gaat nu definitief door met de boycott van de Olympische Spelen. Vance, de Minister van Buitenlandse Zaken heeft de Europese hoofdsteden bezocht om andere landen tot zulk een afwijzende houding te bewegen, maar dat ging niet zo erg vlot. Vooral in Parijs is men er niet voor te porren.

• President Tito van Joegoslavië, die de dood nabij is heeft van zijn ziekbed een oproep gedaan aan de wereld om de „ontspanningspolitiek" niet op te geven. Hij richtte zich met nadruk tot Brezhnev, Carter en Castro.

• De Rooms Katholieke bisschoppen van Honduras hebben zich tot de regering van dat land gewend met het verzoek om met de komende verkiezingen in dat land in April nu eens niet te zwendelen. De bisschoppen waren in het bijzonder bewogen met het lot van de Indianen.

• Er waren ernstige overstromingen in California tengevolge van dambreuken. De schade loopt in de miljoenen en meer dan dertig mensen hebben het leven verloren. 1/2

• Alhoewel er aanvankelijk verwacht werd dat de gijzelaars in Teheran spoedig in vrijheid zouden worden gesteld, blijkt nu wel dat die verwachting te optimistisch was. Khomeini heeft gezegd dat de in vrijheidstelling van de gijzelaars pas plaats kan hebben als de Shah aan Iran uitgeleverd wordt.

• Het is daar in Iran intussen weer een zootje. Er waren ernstige botsingen tussen linkse en rechtse Moslems. De regering heeft gedreigd met arrestatie tegen de ordeverstoorders.

• In Nederland zijn de Rooms Katholieke

bisschoppen de boer opgegaan met de besluiten van hun synode in Rome. Toch willen ze nog niet zo goed aan de aanbevolen beperking van lekenactiviteit in de kerk. Kardinaal Willebrandts heeft gezegd dat zonder lekenmedewerking de kerk als pudding in elkaar zou zakken.

• Er dreigde ook een kabinets-krisis in Nederland. Na vier weken van overleg in de minister-raad besloot de regering om drie miljard piek te gaan bezuinigen. Dat was voor de Minister van Financien, de heer Andriesen, niet genoeg, hij wilde vier miljard bekrimpen. Hij vroeg zijn ontslag aan de koningin. Van Agt deelde echter mede dat het kabinet door zou gaan. Het gevaar is echter nog niet bezworen. De bijstelling ten aanzien van het sociaal-economies beleid zal volgende week in de Kamer besproken worden, en er is heel wat verzet. Joop de Uyl vindt dat de regering maar beter z'n biezen kan pakken en de vakverenigingen zijn ten aanzien van de loonmatigingen niet erg vriendelijk gestemd.

• En om maar te besluiten met wat meer nieuws uit Nederland: er is besloten dat van de zomer in Twente het naaktzwemmen verboden zal worden. Dat zou U nooit weten als U Calvinist Contact niet las. Er is in Nederland ook een stichting genaamd „De Nederlandse Dis". Deze stichting beoogt het herstel van zuiver Nederlandse gerechten. Er zijn al vijftig restaurants die alleen maar puur Nederlandse gerechten opdienen. De laatste verrijking van dat menu is „lamstong in boerenjongenssaus". Ik geloof niet dat mijn moeder dat bij de echte Hollandse pot gerekend zou hebben. Zij hield het meer bij boerekool met worst, erwtesoep en bruinebonen met spekvet.

Carl D. Tuyt

Canada, ook geen voorzieningen aanwezig zijn. Gedurende het afgelopen jaar of nog iets langer al, heeft onderzoek uitgewezen dat een meerderheid nu de zeggenschap wenst voor de regering van Quebec om onderhandelingen aan te gaan over soevereiniteits-associatie, maar een onderzoek dat kort geleden werd gedaan toont aan dat deze voorkeur weer terug loopt.

Sommige resultaten van de enquêtes schijnen elkaar tegen te spreken en politieke tegenstanders leggen op verschillende aspecten de nadruk. Omdat dergelijke interpretaties verwarrend zijn, maken twee vooraanstaande sociologen uit Montreal, Maurice Pinard en Richard Hamilton, van tijd tot tijd hun

analyses van de resultaten van enquêtes en hun vele tabellen bekend. In het afgelopen najaar bestudeerden zij een uitgebreid onderzoek van de publieke opinie waartoe de regering van Quebec opdracht had gegeven. Zij merkten op dat hoewel het idee van „vernieuwd federalisme” de voorkeur had over soevereiniteits-associatie, de meerderheid van mening was dat vernieuwd federalisme uiteindelijk eenzelfde situatie teweeg zou brengen als men nu heeft. De twee sociologen concludeerden ook dat een grote meerderheid soevereiniteits-associatie beschouwt als een verkapte vorm van separatisme.

De regering heeft in december zijn langverwacht voorstel tot een referendum gedaan en er is daarna al heel wat discussie

over geweest omdat het plan van de regering de verassing bevatte van een dubbel referendum — het eerste met een verzoek om volmacht om soevereiniteits-associatie tot stand te brengen, en dan een verzoek tot goedkeuring van wijzigingen in de constitutionele status van Quebec die uit de onderhandelingen zouden kunnen voortkomen.

De vraagstelling voor het eerste referendum, dat halverwege het jaar zal worden gehouden, moet worden goedgekeurd door de nationale vergadering die begin maart weer bijeen zal komen. De vraag bevat een inleidende uitzetting van het voorstel van de regering, en een Liberaal lid van de vergadering, een professor in constitutionele wetgeving, beweert dat de

inleiding niet in overeenstemming is met de regels van de speciale referendum-wet waarin staat dat de tegenover elkaar staande keuzen van het referendum gelijkwaardige uitleg dienen te ontvangen.

Sommige politieke schrijvers legden het voorstel voor een tweede referendum uit als uitsteltactiek van de regering, die misschien van mening is dat de tijd nog niet rijp is voor een ja - of - nee vraag over soevereiniteit.

In januari werd het regeringsvoorstel tenminste tijdelijk in de schaduw gezet door voorstellen tot herziening van de grondwet, bekend gemaakt door de Liberale Partij van Quebec met zijn actieve leider, Claude Ryan. Het uitgebreide document van de Liberalen werd als veel grondiger en meer

soliede beschouwd dan het White Paper van de regering, dat in november was gepubliceerd om zijn keuzevoorstel kracht bij te zetten.

Ondanks politieke activiteit en commentaar rond het referendum en de grondwet, en openbaar opinie-onderzoek over deze kwesties, toonde een enquête aan het einde van het jaar aan dat het publiek in Quebec aan het referendum pas de derde plaats in belangrijkheid toekent, na de inflatie en economische moeilijkheden.

De enquêtes en analyses blijven aantonen dat er in Quebec sterke gevoelens pro-Canada leven, en deze zouden wel eens de moeilijkste hindernis kunnen zijn voor de Parti Quebecois in zijn campagne voor soevereiniteits-associatie.

Een manier om middelbare scholieren op school te houden

door David MacDonald

Prairie Correspondent, Canadian Scene.

Schoolbestuursleden in Thomson, Manitoba, hebben een originele oplossing gevonden voor het probleem van jongelui die niet langer naar de High School willen. Zij hebben een „learning-to-work” klas opgezet waarin studenten die hun aandacht er niet bij kunnen houden als de traditionele vakken gedoceerd worden, de gelegenheid krijgen om uit te vinden hoe het zal zijn als zij na het aflopen van de middelbare school aan het werk gaan.

Leerlingen van het R.D. Parker Collegiate mochten kiezen uit twee nieuwe cursussen, een in het bouwvak,

en een in de technologie van de mijnbouw. Vooral deze tweede cursus is aantrekkelijk in een stad waar de voornaamste industrie de reusachtige INCO nikkel mijn en smelterij is. De leerlingen kunnen er vrijwel op rekenen dat zij werk in de stad zullen krijgen als ze goede resultaten hebben.

De cursus in het bouwvak sprak tot de verbeelding van de studenten omdat men besloot dat de beste manier om te leren zou zijn om de leerlingen een echt huis te laten bouwen. Dat huis — een bungalow van 1400 vierkante voet — is nu voltooid, en is een bron van trots voor de studenten zowel als voor het advies-comite van inwoners van Thomson dat de nieuwe cursussen had aangeraden. Het bouwen van een huis was

een besluit dat logisch voortkwam uit een totaal gebrek aan technische werkruimte waarin men les kon geven, en de leden van het comite kwamen tot de conclusie dat er geen betere werkruimte denkbaar was dan inderdaad een huis te bouwen.

De studenten bouwden ter plaatse de vormen voor de fundering en het basement, zij installeerden stalen versterkingen en goten het cement. Zij trokken toen de muren van het huis op en deden alle noodzakelijke werkzaamheden, behalve de aanleg van de electriciteit, het loodgieters werk, de verwarming en het verven binnenshuis. Deze karweiën worden door aannemers van buitenaf gedaan. Laten zullen de

studenten ook deze vakken leren, en zo in staat zijn het hele huis zelf te bouwen.

Als het huis klaar is, wordt het verkocht, zodat het programma praktisch zichzelf betaalt. Als de kosten voor materialen en het huren van sub-contractors afgetrokken zijn, zal de rest worden gebruikt

om te betalen voor verbeteringen in het programma.

Leerlingen die aan deze „learn-to-work” programma's meedoen, moeten de helft van hun schooluren besteden aan het bestuderen van de traditionele vakken, maar hun houding ten opzichte van school was merkbaar verbeterd.

Schrijvers voor ethnische krant gevraagd

Calvinist Contact is een van Canada's 150 ethnische kranten. En, net als de andere 149, is slechts een gedeelte van de inhoud in de oorspronkelijke taal van „the old country”. Maar veel lezers genieten van dit gedeelte van de krant. Hoeveel? We hebben dit niet aan alle 10.500 abonnees gevraagd. Maar de gezamenlijke oplaat van plm. 39.000 van de Duca Post (Toronto), Hollandia News (Chatham), De Hollandse Krant (B.C.) De Nederlandse Krant (Ontario), De Windmill Herald (Alberta en B.C.) en Calvinist Contact (Canada), geeft weer dat Nederlands, als een van Canada's ethnische talen, nog steeds in de belangstelling staat van de Nederlands-Canadese lezers.

In onze pogingen derhalve om de inhoud van de Nederlandse pagina's te verbeteren zoeken we naar mensen uit onze kring, die goed geïnformeerd zijn, en die door het schrijven van artikelen over bepaalde interessante onderwerpen op een wekelijkse of maandelijkse basis onze Hollandse lezers van dienst zouden kunnen zijn. Er is een geringe vergoeding beschikbaar voor geregelde schrijvers.

Om onze service te vergroten hebben we uw hulp nodig. Mogen we in de naaste toekomst eens iets van u horen?

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BIRTHS

LUTH: With great joy, we thank the Lord, the giver of life, who has blessed our home with the birth of our first child, a son, **MARCEL THEODORE**, born February 4, 1980. Parents: John and Alice Luth. Grandparents: Mr. and Mrs. John De Weerd of Drayton and Mr. and Mrs. Albert Luth of Chatham. 1229 York St., London, Ont.

REININK: Kor and Hilda are thankful to the Lord for the safe arrival of their second child, a daughter, **FRANCES ALICE**, born February 12, 1980. She is a sister for Frank, ninth grandchild for Mr. and Mrs. Klaas Fluit and fourth grandchild for Mr. and Mrs. Frank Reinink. R.R.#2, Blyth, Ont.

TACOMA: Psalm 139:14. I will praise thee, for I, **MATTHEW PETER**, am fearfully and wonderfully made; marvellous are thy works. February 5, 1980. Grandparents are Mrs. Sandra Tacoma, Moorefield, Ont., and Mr. and Mrs. M.P. Doornbos, Dokkum, The Netherlands. Great-grandparents are Mr. and Mrs. D. vander Lei, Trinity Tower, Brampton, Ont. Jack, Tetty and Joshua Tacoma, R.R.#2, Drayton, Ont.

TJEERDSMA: With joy and thanks to God, we are happy to announce the birth of our third daughter, a sister for Lisa and Heather, **ERICA NICOLE** — born February 8, 1980. Thankful parents are Tjeerd and Rose Tjeerdsma. Eighth grandchild for Mr. and Mrs. J. Tjeerdsma, Phelpsston, Ont., and fourteenth grandchild for Mr. and Mrs. E.Reinders, Kitchener, Ont. T. Tjeerdsma, 237 Laurentian Dr., Kitchener, Ont. N2E 2G5.

VANDERTIL: Once more we have experienced God's great faithfulness and love in giving us the miracle of birth. With great joy and thanksgiving, we announce the birth of our third child, a girl, **STEPHANIE LORRAINE**, 8 lbs. 12 oz., born February 4, 1980. A sister for Jeffrey and Sara. Fifth grandchild for Mr. and Mrs. John B. Bosman, R.R.#3, Tupperville, Ont., and sixth grandchild for Mr. and Mrs. John Vandertil, R.R. #1, Camlachie, Ont. Thrilled parents, Eno and Rita Vandertil (nee Bosman). 1212 Amsterdam Court, Sarnia, Ont. N7S 3X5.

VANDER WIER: Wayne and Martha (nee Haanstra) praise and thank God, who has richly blessed us with the birth of another child, **CALVIN JOHN**, born on Sunday February 10, 1980. Calvin is a welcomed little brother for Jolene, Barbara and Ivan. R.R. #2, Smithville, Ont. L0R 2A0.

VAN LEUSEN: Jerry and Debbie (nee Verkaik), thank God for the miracle of life he has given in the safe arrival of our first child, a son, **JEREMY HENRY**, weighing 8 lbs., 11 oz., on January 27, 1980. A first grandchild for Mr. and Mrs. Anthony Verkaik of Bradford and a fourth for Mrs. H. Van Leusen of Barrie. A first great-grandchild for Mr. and Mrs. Jacob Maan of Newmarket. Address: 157 Gunn St., Barrie, Ont. L4M 2H8.

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We hope to celebrate, the Lord willing, with our parents,

MARTHINUS and GAY DATEMA
(nee Hibma)
their 25th Wedding Anniversary. We thank our Lord for his faithfulness and love he has shown through the years and pray that the Lord will continue to bless them and be near them for years to come.

With much love, their children:
Robert — Brampton
Judy — Clinton
Giena — London
Donald — at home
Wayne — at home
Reception will be held on Friday, March 7, 1980 at 8:00 p.m. in Blyth Community Centre. All friends welcome.
Home address: R.R.#1, Auburn, Ont. N0M 1E0.

We praise and thank the Lord for the blessing of being able to celebrate the 35th Wedding Anniversary on March 8, 1980, of our dear parents and grandparents,

JOHN and MARIA DEWEERT
(nee Dyksterhuis)
Their children:
Mr. & Mrs. Andy Koopmans — Raymond, Alta.
Mr. & Mrs. Gus Teerling — Lethbridge, Alta.
Mr. & Mrs. Bill Deweert — Provost, Alta.
Mr. & Mrs. Dick Deweert — Vernon, B.C.
and 14 grandchildren
Open house will be held, March 8, 1980, from 2 - 5 p.m. at the home of Gus Teerling, 921 - 8th St. North, Lethbridge (no gifts by request).
Home address: Mr. and Mrs. J. Deweert, 1515-10th Ave. South, Lethbridge, Alta. T1K 0B1.

Drachten Exeter
Holland Canada
1930 1980
Ebenezer
On Saturday, March 8, 1980, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,
MEINE and HILDA EIZENGA (nee van der Leij)

George & Lois Eizenga — Forest Allen & Vivian Eizenga — London
Jack & Poulina Eizenga — Wardsville
Louis & Doreen Eizenga — London
Tina & Moris Graham — Mississauga
Margaret & Donald Stiller — Saskatoon
Vicki & John Boaz — California
16 grandchildren
Open house: March 8, 1980 at 7 - 9 p.m. in the Exeter Pentecostal Church, 198 Main St., at Victoria, Exeter.
Home address: 326 Andrew St., Exeter, Ont.

Emmercompascuum Williamsburg
1945 1980
We praise God for his care and faithfulness during the 35 years of marriage of our parents,

HEMMA and GRIETJE BUTER
(nee Meems)
on February 27, 1980. May God continue to be their refuge and their strength.
With love from their children:
Hank & Jane Luimes; Mark, Brian, Lisa, Paul — Spencerville, Ont.
Ralph & Anne Buter; Randy, Angela, Kevin — Williamsburg, Ont.
Martha & David Lee; Corrie, Jessica — Rocky Mountain House, Alta.
Andy & Dianne Buter; David — Williamsburg, Ont.
Hank & Janice Buter; Jennifer, Dennis — Winchester Springs, Ont.
Ann Buter; Jason — at home.
Home address: Williamsburg, Ont. K0C 2H0.

ANNIVERSARIES

Nieuw Leusen, Renfrew,
Holland Canada
On March 1, 1980, are we,

JACOB and HILDA HULTINK
(nee Vander Galien)
30 years married. We, with our children and grandchildren, are thankful to our Lord for this joyfull event. Our wedding text: "But all the people of Israel had light where they dwelt" (Exodus 10:23b).
Ali & Henry Moes; Hilary, Diana — Lahr, W. Germany
Willy & George Hoftzyer; Adrienne — Brinstone, Ont.
Rick & Joyce Hultink — Renfrew, Ont.
Jack & Jean Hultink; James — Renfrew, Ont.
John Hultink — Calgary, Alta.
Henry Hultink — Beamsville, Ont.
Home address: 45 Graham Ave., Renfrew, Ont. K7V 2M1.

With happy and thankful hearts, we announce the 25th Wedding Anniversary of our parents,

CECIL and BETTY KIELSTRA
(nee Schenk)
D.V., March 9, 1980. Their guide was the God of Psalm 146:5-6. May that God be their help and hope for many years to come.
Henry & Marg
Peter
James
Margaret
Open house on Saturday, March 8, 1980 from 2 - 4:30 p.m. in their home at 137 Coulter Ave., St. Thomas, Ont.

On Friday March 7, 1980, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHN and LENA LANGENDOEN
(nee Stolk)

It is our prayer that the Lord will continue to bless them and keep them in his care.
With much love, from their children and grandchildren:
Mary & Sam Vander Flier; Carla & Darryl Jones, Esther, Jacqueline — St. Catharines, Ont.
Harry & Corry Langendoen; John, Adrianna, Lana Joy, Sarah — Elmira, Ont.
Ike & Tess Langendoen; Stephen, Pamela — St. Catharines, Ont.
Evert & Douwina Langendoen; Robert, Deborah — St. Catharines, Ont.
Audrey & John Van Dyk; Stacy, Darren, Karl Lynn — St. Catharines, Ont.
Home address: 304 Scott St., St. Catharines, Ont. L2N 1J5.

With praise and thankfulness to God, we wish to announce the 30th Wedding Anniversary of our parents and grandparents,
ITSKE and NELLIE VELDSTRA
(nee Van den Berg)

on Friday, March 7, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in future years.
With love:
Grace & Sid Holtrop; Kevin, Michelle, Scott — Dunnville, Ont.
Marg & Art Veldhuizen; John, Bryan — Welland, Ont.
Ralph & Gerrie Veldstra; Steven, Catherine, Tammy — Dunnville, Ont.
Irene Veldstra — at home
Nanda Veldstra — at home
135 Burrwood Dr., Hamilton, Ont. L9C 3T3.

Advertise in C.C.
It does give
you results!!

ANNIVERSARIES

With great joy, we give thanks and praise to God as we celebrate the 25th Wedding Anniversary of our parents,

NORM and CORA CLOTHOUBER
(nee Vermeulen)
on March 11, 1980. We ask our heavenly Father for his continued love and care, so they may enjoy many more years together in his service.
With love from their children:
Jack & Betty
Mike & Cathie (eng.)
Bette
Kathy
Open house to be held Saturday, March 15, at 211 Dixie Cresc., Waterloo, Ont., from 2 - 4:30 p.m.

1955 March 10 1980
With gratitude and thanks to God, we are pleased to announce the 25th Wedding Anniversary of our parents,

JOHN and IETJE VIS
"I will lift up mine eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth" (Ps. 121:1,2).
Congratulations and love from:
Dirk — Kincardine, Ont.
Theresa & Bill (eng) — Goderich, Ont.
Lucia — Calvin College
Wilfred — at home
Kenneth — at home
R.R.#3, Scott Highway, Thunder Bay, Ont. P7C 4V2.

MARRIAGES

BAARDA-WINTER: Mr. and Mrs. Hessel Baarda, Smithville, Ont., wish to announce the marriage of their daughter, **DOROTHY GERTRUDE** to **THOMAS GORDON WINTER**, son of Mr. and Mrs. Charles Winter of Tilsonburg, Ont. The wedding will take place, D.V., Saturday, March 8, 1980, in the Smithville Chr. Ref. Church. Rev. Peter Ravensbergen officiating.

HURTUBISE-DEGRAAF: Mr. and Mrs. Pierre Hurtubise of Laval, P.Q., and Mr. and Mrs. Co De Graaf of Beamsville are happy to announce the forthcoming marriage of their children, **SYLVIE** and **JAKE**. The wedding ceremony will take place, the Lord willing, on Saturday, March 8, 1980 at 11 o'clock a.m., in the Chr. Ref. Church of Montreal. Rev. Martin D. Geleynse officiating.
Future address: 42 - 17th Street, L.D.R., Laval, P.Q. H7N 1H2.

ZWART-VAN SPRONSEN: Mr. & Mrs. Edward N. Zwart of Grimsby and Mr. and Mrs. Simon Van Spronsen of Brantford, are happy to announce the forthcoming marriage of their children, **AUDREY** and **SIMON**. This celebration of love will take place, D.V., on Friday, March 7, 1980 at 5 p.m., in the Mountainview Chr. Ref. Church of Grimsby, Ont., Rev. H. Vander Plaats officiating.
Future address: 29 Melbourne Cresc., Brantford, Ont. N3S 7E6.

VANGEEST-BENNINK: With thanksgiving to God for his gift of love, Mr. and Mrs. Adrian Vangeest and Mr. and Mrs. William Bennink of Grimsby, Ont., are happy to announce the forthcoming marriage of their children, **ARLENE JOYCE** and **ALFRED OTTO**. The ceremony of love will take place, D.V., on Saturday, March 22, 1980, at 2:30 p.m., in the Mountainview Christian Reformed Church in Grimsby, Ont. Rev. H. Vander Plaats officiating.
Future address: 223 Ridge Rd. E., Grimsby, Ont. L3M 4E7.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

OBITUARIES

On February 18, 1980, the Lord suddenly took home our dear friend,

HENDRIK BROUWER
in his 72nd year. Beloved husband of Clara. He will be sadly missed in our friendship circle.
"Till we meet again at Jesus' feet."
May the Lord grant his peace, and strengthen his wife and family with this great loss for them and us, their friends.
Martin & Janet Boonstra
Rein & Grietje Bakker
John & Alice Ruiter
Ed & Brenda Steigenga
Sandra Tacoma

The Ladies Society „De lampen brandende," from Guelph, extends Christian sympathy to Mrs. H. Brouwer and family in the sudden loss of their husband and father,

MR. BROUWER
on February 18, 1980. May the Lord richly comfort and strengthen them through his Word and Spirit in this time of sorrow.
Grietje Bakker, pres.
Susan Katerberg, secr.

Beetsterzwaag Guelph
After walking down life's pathway together for nearly 35 years, my companion and dearly beloved husband,

HENDRIK BROUWER
was at the age of 71, suddenly called home by our heavenly Father. From here on life's journey will be lonely but we know that soon we will be reunited in the Father's house with the many mansions.
His wife Clara (nee vander Veen) His children to whom he was a loving father:
Anne & Jake Lopers
Sid & Bonnie Brouwer
Larry & Ann Brouwer
Joyce & Pat Lawler
His grandchildren will miss him too, but Michael, Derek, Timmy, Shawn, Troy, Angela, Cindy, Henry and Jason know that Pake went to be with the Lord Jesus.
R.R.#2, Guelph, Ont. N1H 6H8.
February 18, 1980.

Deleden van de bejaarden club „Lasting Friendship" in Guelph, betuigen hun hartelijk meeleven met Mrs. Brouwer en haar kinderen bij het plotseling overlijden van hun man en vader,

HENDRIK BROUWER
Moge de Here U troosten en U nabijblijven in Uw verdriet.
Het bestuur.

On February 19, 1980, God took home our dear father, grandfather, and great-grandfather,

JAN HESSELS
at the age of 87.
"The Lord is my rock and my fortress and my deliverer" (Psalm 18:2).
Predeceased by his wife: Annije (nee Timmerman)
Jan Tymes & Albertje Hessels — Diever
Bert & Janny Hessels — Groningen
Jenny & Henry Mulder — Essex
Gerald & Janet Hessels — Glen Williams
Jan & Aly Hessels — Diever
31 grandchildren
6 great-grandchildren

We wish to express our sincere sympathy to Mrs. P. Schep and family in the passing away of her mother,

KLAZINA WILLEMINA MOURIK
She was a beloved member of our society for many years.
„Zalig zijn de doden, die in de Here sterven."
The Ladies Society Marantha, Alliston, Ont.

Classified Advertising

OBITUARIES

On February 10, 1980, after a lengthy illness, it pleased our heavenly Father, to take home, our beloved mother, grandmother, and great-grandmother,

KLAZINA WILLEMINA MOURIK
(nee Ooms)

in her 89th year. She was predeceased by her husband, Peter Mourik in 1977.

Dear mother of:

Mien & Piet Schep — Alliston
Audrey & Teus de Ruiter — Westmeath

Bert & Irene Mourik — Beamsville
Bill & Jean Mourik — Toronto
also missed by 19 grandchildren and 29 great-grandchildren.

Funeral services were held on February 13, 1980, in the Christian Reformed Church in Alliston.

"Be still and know that I am God"
(Psalm 46:10).

On Sunday, February 3, 1980, the Lord suddenly called home his child,

MARINUS BERNHARD
RHEBERGEN

at the age of 61.

Dearly beloved husband of Patricia.

Dear father of:

Peter — at home

Also survived by one sister:

Mrs. Aleida Zwanepol

Four brothers:

Willem, Derk, Johan, Leendert — all of Holland

The funeral service was held on February 6, 1980, at the Zion Chr. Ref. Church in Oshawa, Ont.

Home address: 613 Central Park Blvd. N., Oshawa, Ont.

It pleased the Lord to take to himself on Wednesday, February 20, 1980,

COR WAGENAAR

at the age of 73.

"Blessed are they that die in the Lord."

This is the comfort for his wife, children and grandchildren. He will be missed by his fellow members of the Golden Age Club.

Chatham, Ont.

On February 8, 1980, the Lord called home our dearly loved husband, father and pake,

JOEWYNIA

at the age of 53, after 30 years of very happy marriage. He will be greatly missed and fondly remembered by his loving wife, Marie, and his loving children and grandchildren;

Dick & Peggy Wynia — Red Deer, Alta.

John & Carol Wynia; Sjon, Josh — Nanaimo, B.C.

Ann & Darryl Wallis; Kandace, Christopher, Kurtis — Harrison Hot Springs, B.C.

Theresa & John Staber; Jes, Luke — Mission, B.C.

Marlene Wynia — at home

Betty Ann Wynia — at home

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Funeral services were held at the Chr. Ref. Church in Agassiz at 2 p.m. on February 13, 1980, with Rev. Geerts officiating.

Home address: 402 Echo Avenue, Harrison Hot Springs, B.C. V0M 1K0.

TEACHERS NEEDED

BELLEVILLE: Quinte Christian Highschool requires, for September 1980, one teacher, qualified to teach **Science and Physical Education**. Send your letter of application and resume to: Quinte Christian Highschool, Peter Van Huizen, principal, Box 158, Belleville, ON K8N 2Z2. Phone: (613) 968-7870 (school).

It pays to advertise
with C.C.

TEACHERS NEEDED

BOWMANVILLE: Durham Christian Highschool needs **2 teachers**. An **English** teacher and one who teaches **General Subjects**. Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the **primary grades**. Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

BRANTFORD: Brantford Christian School requires a teacher for a **combined grade 1 and 2**, approximately 20 students and also a **Kindergarten** teacher for 3 days a week for September 1980. Please send letters of application and resume to: Mr. Chris VanderVeen, principal, Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school).

CHATHAM: Calvin Christian School invites applications for a possible teacher's position in the **primary grades**. Please contact: John Postma, principal, Calvin Christian School, 72 Tessiman Ave., Chatham, Ont. N7M 4G5. Tel: 1-519-352-4980.

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

ESSEX: Emmanuel Christian Academy requires a teacher for **junior grades**. Ability to teach French would be an asset. We will also need a half-time **Kindergarten teacher**. Interested persons please contact: Emmanuel Christian Academy, Box 254, Cottam, Ont. N0R 1B0. Phone: 519-839-4874.

GEORGETOWN: The Georgetown District Christian School, invites applications for possible **elementary teaching** positions for the next school year. Applicants with ability to teach French and/or music will be preferred. Please send applications to: George Petrusma, principal, R.R.#1, Georgetown, Ont. L7G 4S4.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs teachers in the **Kindergarten, primary and intermediate levels**. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (School).

JARVIS: Jarvis District Christian School invites applications from experienced and new teachers for positions in the **primary grades**. There is also a possible position as **remedial (am)/grade 7-8 (pm) teacher**. Applicants with qualifications in French and/or music will be given preference. Contact: P. Weening, principal, R.R.#1, Jarvis, ONA 1J0. Phone: 428-0887 (home) or 587-4444 (school).

LONDON: The London Parental Christian School invites applications for an anticipated **Kindergarten** vacancy (60% full-time) as well as a possible **lower elementary** opening. Applications, including a brief statement of Christian philosophy of education should be submitted to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Telephone: (519) 455-0360.

TEACHERS NEEDED

HAMILTON: The Education Committee invites applications for possible vacancies in **grades K-8**. Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7. Phone: 388-2645.

KINGSTON: The Kingston Christian School invites applications for **half time teaching** position, duties to be assumed May 12, main subject areas: **Science, Health and English in grades 6, 7, 8**. Same position is probably available during the 1980-81 school year. The position could be combined with part-time study at Queen's University. Applications to be sent to: Kingston Christian School, 88 Wright Cres., Kingston, Ont. K7L 4T9.

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) **Kindergarten** and **French for grades 1 - 8**, 2) **grade 1 and 2**. Send resume and letters of application to: Mr. L. Graves, Sec. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher for grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) **half-time remedial teacher**, 2) possible opening in the **junior grades**. For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for possible positions in the **primary and junior grades**, commencing September 1980. **Music** will be considered an **asset** but not a necessity. Send all applications to: Mr. R. Duggan, principal, 2 Hewitt St., Orangeville, Ont. L9W 2T7. Telephone: (519) 941-3381 (school).

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal**, commencing September 1980, for grades 5-8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

ST. THOMAS: St. Thomas Ebenezer Christian School will have possible vacancy of **teaching Principal** for the next school year. The Principal will teach grade 8. Ebenezer has excellent facilities and a very good pupil/teacher ratio. Applicants are also invited for a vacancy in a **primary grade**. Send complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

STRATFORD: The Stratford and District Christian School invites applications for **teaching positions in grades 1 through 6** for the 1980-1981 school year. Combination grades. Inter-denominational school. Send resume and letter of application to: Stratford and District Christian School, c/o P. Vandersar, Education Committee, R.R. #1, St. Paul, Ont. (519) 271-9338.

TEACHERS NEEDED

ST. CATHARINES: Calvin Memorial Christian School expects the following vacancies for the next school year: **grade 1 teacher, grade 3 teacher, grade 6 teacher**. Experienced and new teachers are invited to contact: Mr. John Stronks, principal, 300 Scott St., St. Catharines, Ont. L2N 1J3. Phone: (416) 937-6302.

STRATHROY: John Calvin Christian School, Strathroy, Ont., is inviting applications for a possible opening at the **Junior Intermediate** level. This is a part-time position of 2 days a week. Send all letters of inquiry to: Mr. A. Vander Laan, principal, John Calvin Christian School, 48 York St., Strathroy, ON, N7G 2E5. Telephone: (519) 245-1934 (school).

TORONTO: Toronto Central Christian School invites applications for an experienced teacher in the **primary grades**. Multi-age class, small class, integrated curriculum. Contact: Deborah Marshall, Principal, Toronto Central Christian School, 456 Kings St., E., Toronto, Ont. M5A 1L4. Phone: (416) 863-0567.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the **primary and junior divisions** for the 1980/81 term. Direct all inquiries to: Wm. Thies, principal, R.R.#1, Wellandport, Ont. L0R 2J0. Phone: (416) 386-6272 (school).

WILLOWDALE: The Willowdale Christian School invites applications for teaching positions in the **primary and junior grades**. Please contact: Mr. A. (Ben) Harsevoort, principal, at Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Telephone: (416) 222-1711 (office) or 636-3133 (home).

WYOMING: John Knox Christian School in Wyoming, Ont., invites applications for the position of **Teaching Principal**. Duties to commence August 1980. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the **grade 1 and 2** and/or **grade 5 and 6 combinations**. We are looking for committed Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Williamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

LACOMBE, AB: Lacombe Christian School will likely have 2 openings in upper **elementary** and 1 in **Junior High** language arts/social for the 1980-81 school year. We have an attractive 10 room school with an enrollment of approximately 200 students in grades 1 through 9. Kindly address inquiries or applications to: the principal, Lacombe Christian School, Post Office Box 1749, Lacombe, Alta. T0C 1S0.

SURREY, B.C.: John Knox Christian Elementary (Surrey Campus) requires a **grade 2 teacher** and a **grade 4, 5 teacher**. Applications and requests for further information should be directed to: Mr. T. Jansen, principal, 8694 Milton Dr., Surrey, B.C. V3S 5G8.

TEACHERS NEEDED

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6 and 2) Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing**. For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

NEERLANDIA, AB: Neerlandia School requires one teacher for 1980-81 school year to teach a combination of **social studies** in grades 7-10, **music** in grades 1-10, plus 2 **junior high options**. Please send letter of inquiry to Mr. John Peers, principal, Neerlandia School, Neerlandia, Alta, T0G 1R0, or phone collect: (403) 674-4308.

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the **upper elementary and junior high** grades. Preference will be given to a **Science** major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

BURNABY, B.C.: John Knox Christian School in Burnaby, B.C., invites applications for teaching positions in: 1) **learning assistance/grade 7, 2) a grade 3 teacher, 3) possible other openings**. Music majors will be given preference. Our school has 170 students and 12 full- and part-time teachers. Please contact: Ben Hendricks, principal, John Knox Christian School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Or phone: (604) 522-1410 (school).

DUNCAN, B.C.: Duncan Christian School invites inquiries and applications for possible teaching positions at the upper elementary level (**grades 5 and 6**) for the 1980-1981 school year. A French major or minor will be given preference. Send resume and letter of application to: W. Van Deventer, principal, Duncan Christian School, 930 Trunk Rd., Duncan, B.C. V9L 2S1.

RICHMOND, B.C.: Richmond Christian School requires experienced teacher for **grade 1 and 2** class and **part-time teacher of French**. Send applications to: Richmond Christian School, 8180 #2 Road, Richmond, B.C. V7C 3M3 or phone: Principal: (604) 277-4714, or 271-1338.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa has a possible opening for an **Industrial Arts instructor** for its **Secondary School program** in Bulkley Valley Christian High. Interested persons are invited to direct inquiries to: G. Koopmans, principal, Bulkley Valley Christian High, Box 3635, Smithers, B.C. V0J 2N0, or call: 847-4328 (school).

TERRACE, B.C.: Commencing with the 1980/81 school year, the Terrace Centennial Christian School is in need of a **Principal Teacher** to give strong Christian leadership, not only in the expanding interdenominational school, but also in the Christian community. We offer a respectable salary and are prepared to help towards moving expenses. If you are looking for a challenge and are interested in relocating to a picturesque area which has great recreational opportunities, contact: John Vanderwal, Chairman, Education Committee, P.O. Box #317, Terrace, B.C. V8G 4B1. Or phone: (604) 635-5226 (residence) or (604) 635-6137 (school).

Classified Advertising

TEACHERS NEEDED

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

Specific positions are:

K - 6 Curriculum Co-ordinator and a **7 - 12 Curriculum Co-ordinator**.

Each of these are half-time respectively, but with other responsibilities to fill a full position. In addition to the above, we are looking for candidates for:

Kindergarten, Elementary, Junior and Senior High positions.

Specific needs also include:

Remediation, an assistant principalship, physical education, home economics, English, and social studies.

The possibility exists for an opening in a **K-9 Principalship**, due to a re-assignment to new work in our system.

Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.

Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

London District Christian Secondary School

24 Braeside Ave., London, Ont. N5W 1V3.

We are inviting applications for positions in
ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.

Please send applications including resume, academic record and references to:

The Principal,
W. Drost,
or phone (519) 455-4360.

BEACON CHRISTIAN HIGH SCHOOL

in St. Catharines, Ontario

Applications from experienced and new teachers are invited for possible openings in the following areas or combinations thereof:

Art • Science • Girls P.E. • Boys P.E. • Bible

Home Economics • Manual arts • Teaching Vice-principal
Beacon Christian High School provides a complete program of Christian education for 215 students in grades 9 - 12.

Please send inquiries or applications to:

John Vriend, Principal, Beacon Christian High School,
2 O'Malley Dr., St. Catharines, Ontario L2N 6N7.

Lambton Christian Highschool

of Sarnia

will have openings for an

English and a
French major

and a possible opening in **Phys. Ed.**
for the 1980/81 school year.

Please send your applications to:

Mrs. Karen De Waal, Secr. Ed. Comm.
1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:

Mathematics Science
English

Please forward resumes and requests for information to:

Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: (416) 851-1772 (school)
or (416) 456-1727 (home)

Calgary Christian School

invites applications for teaching positions in:

Kindergarten through grade 12

and for an **assistant principal** position in the Secondary area with possible counseling duties.

We are accepting applications from present teachers and those completing their teaching requirements.

Interviews will be held in Toronto and at various Christian Colleges and preference will be given to those with Canadian citizenship.

Forward complete resume, application and references to:

Mr. Ulrich Haasdyk, principal
Calgary Christian School,
2839-49th St. S.W., Calgary, AB T3E 3X9.
Telephone: 403-242-2838 (school).

TEACHERS NEEDED

The Hamilton District Christian High School Board

28 Athens Street, Hamilton, Ontario

invites applications for the eight new teaching positions
for all areas including Industrial Arts, for its

Christian High School in Smithville

(to be opened in September, 1980 with enrollment of approximately 140 students in Grades 9 - 12).

Forward applications, resumes, and references to:

Mr. John E. Top, Principal.

John Knox Memorial Christian School in Fruitland

requires a

grade 1 teacher,

and possible openings for the

intermediate grades

for the school year 1980-81.

Preference will be given to a music major.

Please forward letters of application and resume to:

Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

Emmanuel Christian Secondary School

requires a teacher for each of the following 2 subject areas:

MATH/SCIENCE

ENGLISH/SOCIAL STUDIES

Emmanuel is a young, growing school, looking for teachers who are interested in curriculum work and who enjoy a highly inter-denominational setting.

Administrative interests

and/or experience are an asset.

Inquiries and applications

should be directed to:

The Principal at,
2551 East 49th Ave., Vancouver, B.C. V5S 1J6.

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:

Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue,
Surrey, B.C. V3R 1C3.

For further information contact:

F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

TEACHERS NEEDED

PRINCE GEORGE, B.C.: The Cedars Christian School, an interdenominational school, has possible openings in the **4 and 5 combination**, as well as in the **6 and 7 combination**. Experience is preferred and the ability to teach some French, will be an asset. Send inquiries to: Mr. R. Reitsma, principal, Cedars Christian School, 701 N. Nechako Rd., Prince George, B.C. V2M 1A2. Telephone: (604) 564-0707 (school).

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Representative

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DAIRY, 106 acres, large dairy barn, ties for approximately 35 head, plus box stalls for young cattle and calves. Stable cleaner, silo 16 x 65, cattle, quotas and equipment included in price plus a cozy 3 bedroom home on treed lot near Cayuga.

50 ACRES, near Sheffield with a bright and cheerful 3 bedroom ranch in immaculate condition. Fireplace in combination kitchen/family room, with cathedral ceilings. Fully broadloomed. Asking \$139,000.

SANDY LOAM, 75 acres of choice garden land, 3 ponds, barn 90 x 30, drive shed, and 4 acres of bush. 4 bedroom home on treed lot near Wellandport. Asking \$145,900. Try your offer!

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100 ACRE CORNER FARM: 75 workable, owner anxious to sell for health reasons. 4yr. old brick bungalow, new hip roof barn (50 x 32) set up for pigs, asking \$96,500.

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Keith Miller & Associates Realty Ltd.
220 Broad St. E.,
Dunnville, Ont.
and ask for **Keith Miller**
774-4077 (evgs.) or
Gord Gray,
(res.) (519) 822-4438 or
office: 416-774-7624.

Classified Advertising

TEACHERS NEEDED

Calvin Christian School in Winnipeg, Manitoba

invites applications for

teachers

who are contemplating a change and from those completing their teaching training. There will be

vacancies in the primary and junior levels.

Please forward complete resume, application and references to: Mr. J. Doornbos, Principal,
Calvin Christian School,
245 Sutton Ave., Winnipeg, Manitoba R2G 0T1.

Victoria Christian Schools

Applications are invited for the following areas:

SECONDARY — Math and Science.

Experienced preferred with responsibility mainly at grade 11 and grade 12 level.

Commercial.

Flexibility and willingness to teach a range of commercial courses an asset.

ELEMENTARY — Grade 4 and Kindergarten.

Specific training preferred, 1/2 time, tentative opening.

Remedial.

Diagnostic and supervisory duty, 1/2 time, tentative opening.

William A. Van Dyke

Saanich Christian School

671 Agnes St.,

Victoria, B.C.

V8Z 2E7

Ray Sutton

Pacific Christian Secondary

School

1530 Lionel St.,

Victoria, B.C. V8R 2X8.

SECTION COBOURG (EASTERN ONTARIO) CHRISTIAN SCHOOLS

The Christian Schools of Section Cobourg, located in various towns in the picturesque hill country of Eastern Ontario, are a diversified group of schools, ranging in age from 1 - 23 years, in size from 40 - 200 students, and in type from denominational to inter-denominational.

The schools are unified, however, in their desire to acquire qualified, Christian teachers to fill their teaching vacancies for the school year 1980-1981.

In an effort to help each other interview more teachers and to enable teachers to be interviewed by more boards, the schools have planned an interview day at which each school will have an interviewing team. The interview day will be held at the Durham Christian Secondary School in Bowmanville, Ont. between the hours of 10 a.m. and 4 p.m. on Saturday, March 8, 1980.

Teachers and prospective teachers interested in attending the interviews, should apply directly to the schools with which they desire to have an interview. (The schools addresses are available in the CSI directory.) Applicants should also notify the section secretary. (Sue Kort, R.R.#3, Bowmanville, Ont. L1C 3K4) of their intention to come to the interview, stating by which school or schools they plan to be interviewed.

The schools of Section Cobourg and their anticipated staff needs for the school year 1980-81 are as follows:

Belleville District Christian School of Belleville:

one grade 2 teacher

one grade 3/4 teacher

Quinte Christian Highschool of Belleville:

one teacher for science and phys. ed.

Durham Christian Secondary School of Bowmanville:

one experienced English teacher

one generalist

Knox Christian School of Bowmanville:

No openings

Northumberland Christian School of Cobourg:

one primary

one intermediate teacher

Heritage Christian School of Lindsay:

one Kindergarten

one 1/2 combination with French background

Immanuel Christian School of Oshawa:

one primary

one intermediate teacher

Rhema Christian School of Peterborough:

a principal

Trenton Christian School of Trenton:

teacher for grade 2 and 3

PULPIT SUPPLY

CHATHAM: The Chatham First Christian Reformed Church is looking for pulpit supply for their 10 a.m. and 7 p.m. services on Sundays — July 6, 13, 20 and 27, 1980. All ministers, vacationing in our area, and willing to preach in our church on one or more of these Sundays are invited to contact, the Clerk: Wm. Van Oosten, 17 Willowmac Ave., Chatham, Ont. N7M 1Z1.

REAL ESTATE

DUTCH DELICATESSEN and Gift Store, for sale with rental income of 7 rental units which are attached to the store building. For further information call: Orillia at (705) 325-0793 or 325-9721.

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HELP WANTED

EXECUTIVE DIRECTOR

Holland Christian Homes Inc.

A charitable organization established to provide Christian care for the aged, is seeking a person to act as full time **EXECUTIVE DIRECTOR**. The successful candidate will be directly accountable to the board of directors and will be responsible for the relationships with agencies of federal, provincial, regional and municipal governments and the community at large. This person shall administer the financial affairs of present and future projects and be in charge of all promotional work.

This position of executive director will require a dynamic person with excellent oral and writing skills, proven abilities in business administration, management and accounting. Some knowledge of gerontology and nursing home operations will be an asset.

Submit resume, salary expectations and career education background in confidence, before March 1st, 1980, to:

HOLLAND CHRISTIAN HOMES INC.

c/o TRINITY TOWERS,

7900 McLaughlin Road South, Brampton, Ont. L6V 3N2.

ATTENTION: MR. P. ZWART.

Teacher Trainer Needed in British Columbia To Lead Workshops For Church School Teachers — Evenings And Saturdays

Must have professional teaching experience and some experience with education in the church. If interested, contact:

Cecilia Mereness,

Teacher Training Coordinator,

2850 Kalamazoo, SE Grand Rapids, MI 49560.

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20,000 CAGE LAYERS: basic quota. Excellent barns, very good 4 bedroom home.

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For more details call:

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and ask for Keith Miller

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100 ACRES, beef and hog farm, modern equipment, ... **\$300,000.** Machinery and feed negotiable. Farms 2 and 3 adjoining.

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842-9001, Res. 842-6217

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N4G 3V1.

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and ask for Gord Gray

(res.) 519-822-4438.

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Greenhouse operation near Waterdown, Ont., on paved road, 32,400 sq. ft. presently used for growing Mum flowers, 2 - 3 bedroom homes in excellent condition, possible family enterprise, has 9 1/2% Farm Credit Mortgage. For more information write or call.

Looking for Farm, Home or Business, call:

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N0A 1J0, or phone: (519) 587-4457,

evenings call (519) 443-7807 or

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HELP WANTED

SINGLE HELP wanted for modern dairy farm in South Western Ontario. Must be experienced. Phone: (519) 523-9241.

A-1 CONCRETE SERVICE, R. Vanderveen, 14451-110 Ave., has an opening for person willing to work and earn a good salary. Contact: 454-3764, Edmonton, Alta. T5N 1G3.

MATURE FARM-ORIENTED COUPLE wanted to work on a mushroom farm, house provided, children welcome. Reply in writing, or call: **PRAIRIE MUSHROOMS LTD.,** Attention: Ted De Vries, or Niel Cupido, R.R.#1, Sherwood Park, Alta. T8A 3K1. Tel: (403) 467-3611 or 467-3624.

WANTED: BRICKLAYERS, BRICKLAYERS-HELPERS. Steady employment. Good wages, plus bonus. Inquiries: Masondale Limited, 26 Thickson Road North, Whitby, Ont. L1N 3P8. Phone: (416) 728-0375.

Wanted: an experienced, married, herds person on dairy farm. House supplied. \$1,200 — a month for the right person. Please write to: Box #4486, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

JOB WANTED

19 year old guy wanting **work on a farm**, starting the first of March. Experienced. Phone: (519) 376-8344, or write: Cliff Vander Ploeg, R.R.#1, Shallow Lake, Ont. N0H 2K0.

TWEE HOLLANDSE MEISJES willen graag een jaar in Canada werken. Wie kan ons aan een baan helpen? Trynke Oosterhaven, Joh. Prinsstraat 25a, Veenwouden, Fr., The Netherlands.

FOR RENT

One bedroom apartment for rent. Semi-furnished. High Park area in Toronto. Convenient to transit. \$190 per month, utilities included. Phone: (416) 531-5474.

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\$63,900

And a 10 1/2% Mortgage features this raised ranch with attached garage and two baths, fireplace in rec room. Only 3 years old. Walking distance to Chr. Ref. Church in Smithville.

Call:

JERRY HIEMSTRA at

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BROILER FARM. 40,000 A Quota plus #2 - 5,000 units. Brand new 4 year old barns. Completely automated. Chore time feeding etc. Perimeter hot water heating — 3 broilers. Excellent family home — 4 bedroom. 40 Ton Farmatic mix-mill.

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PERSONAL

Chr. Ref. widow, age 45, Dutch-born, Canadian over 30 years. In good health. Average looks and intelligence, (1 teenage child). Eager to trade her job of breadwinner for that of becoming homemaker for someone special. Would like to correspond and get acquainted with gentleman of similar background who also lives in South-Western Ontario. Letters may be written in English or Dutch. Serious replies only please. Photo welcome, but not necessary. Replies to Box #4481 please, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R4L3.

Sincere Chr. Ref. widow in her early forties, who likes good music, would like to correspond and meet with a sincere Chr. Ref. gentleman. Please send picture, if possible. It will be returned. Please send all letters to Box #4492, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R4L3.

Kunt u ons helpen de volgende personen op te sporen?
VAN AMEROM, L.A. geboren 7-9-1945, laatstbekende adres te Woodstock, Ontario.
VAN DIJK, Cornelis, geboren te Amsterdam op 7-3-1914, naar Canada vertrokken in 1954.
VAN EIJNDTHOVEN, Alphons, laatstbekende adres te Trenton, Ontario.
HERCKENRATH, T., laatstbekende adres te London, Ontario.
KOELJE-BRINKERS, Anne, geboren te Scheveningen op 1-15-1921, laatstbekende adres te Bowmanville, Ontario.
MARE, Frederik Antonius, geboren 6-3-1954 te Haarlem, naar Canada vertrokken in 1978.
NORDER, Geert, geboren te Hoogezand op 27-10-1914, naar Canada vertrokken in 1953.
POSTMA, Andreas Mattias, geboren te Den Haag op 26-2-1940, laatstbekende adres te Toronto, Ontario.
PORTER-DE JONG, Maria, geboren te Aalsmeer op 2-5-1945, laatstbekende adres te Stouffville, Ontario.
SCHNEIDER, John Henry, geboren te Teeswater op 21-4-1915, laatstbekende adres te Putte.
SMIT, Dirk Jacobus, geboren op 13-7-1924, naar Canada vertrokken in 1953.
WENKENBACH, Johannes Helenus, geboren te Den Haag op 13-12-1914.
DE WIT, Willem Jacobus, geboren op 17-9-1948, naar Canada vertrokken in oktober 1979.
Consulaat Generaal der Nederlanden
1 Dundas Street w.,
Suite 2106, Box 2,
Toronto, Ontario
M5G 1Z3.
Tel: (416) 598-2520.

COTTAGES

VACANTIE IN HOLLAND. Te huur in Ouddorp aan Zee, Zuid Holland, stenen vacante bungalow, geschikt voor winter bewoning, voor 4 personen. Huur \$300.00 per week. Inlichtingen: J. Vander Ven, 2841 Shelbourne St., Victoria, B.C. V8R4M5.

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Complete Addressograph-Multigraph address system, consisting of:

Embosser — Model 350
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Approximately 2400 address frames

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Don and Irene Crann
[new owners]

COTTAGES

WANTED: Accommodations, June 28 — July 12 within driving distance of Hamilton. Family with 3 children. Cottage, home, farm visit or trailer, near beach preferred. Reply to Mrs. E.H. Sneepe, 88 Tweedsmuir Ave., E., Chatham, Ont. N7M 3Z8.

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The Canadian Chaplaincy Committee

reports the following vacancies for chaplaincy service in the province of Ontario:

- (1) *Duty Chaplain — Penetang Mental Health Centre*
Ministry of Health
- (2) *Duty Chaplain — Mimico Correctional Centre*
Ministry of Correctional Services
- (3) *2 Regional Coordinating positions*
Civil Service Commission

Applications are to be directed to:

The Secretary of the Chaplaincy Committee:
Rev. Carl Tuyl,
238 Bessborough Dr.,
Toronto, Ontario M4G 3K3.

Canadian Federation of Christian Reformed Women

EASTER LITURGIES:

In English: "HALLELUJAH!... CHRIST AROSE"
by Mrs. Freda VanDyke, Cambridge, Ont.
In Dutch: "STERVEN EN HERLEVEN" (1979)
door Ds. en Mevrouw J. Meynen, Holland
Price: 35¢ per copy, 11 and more 30¢ per copy.
Send your order and cheque as soon as possible to:

Canadian Federation of Christian Reformed Women,
P.O. Box 335, Grimsby (Ont.) L3M 4H8.

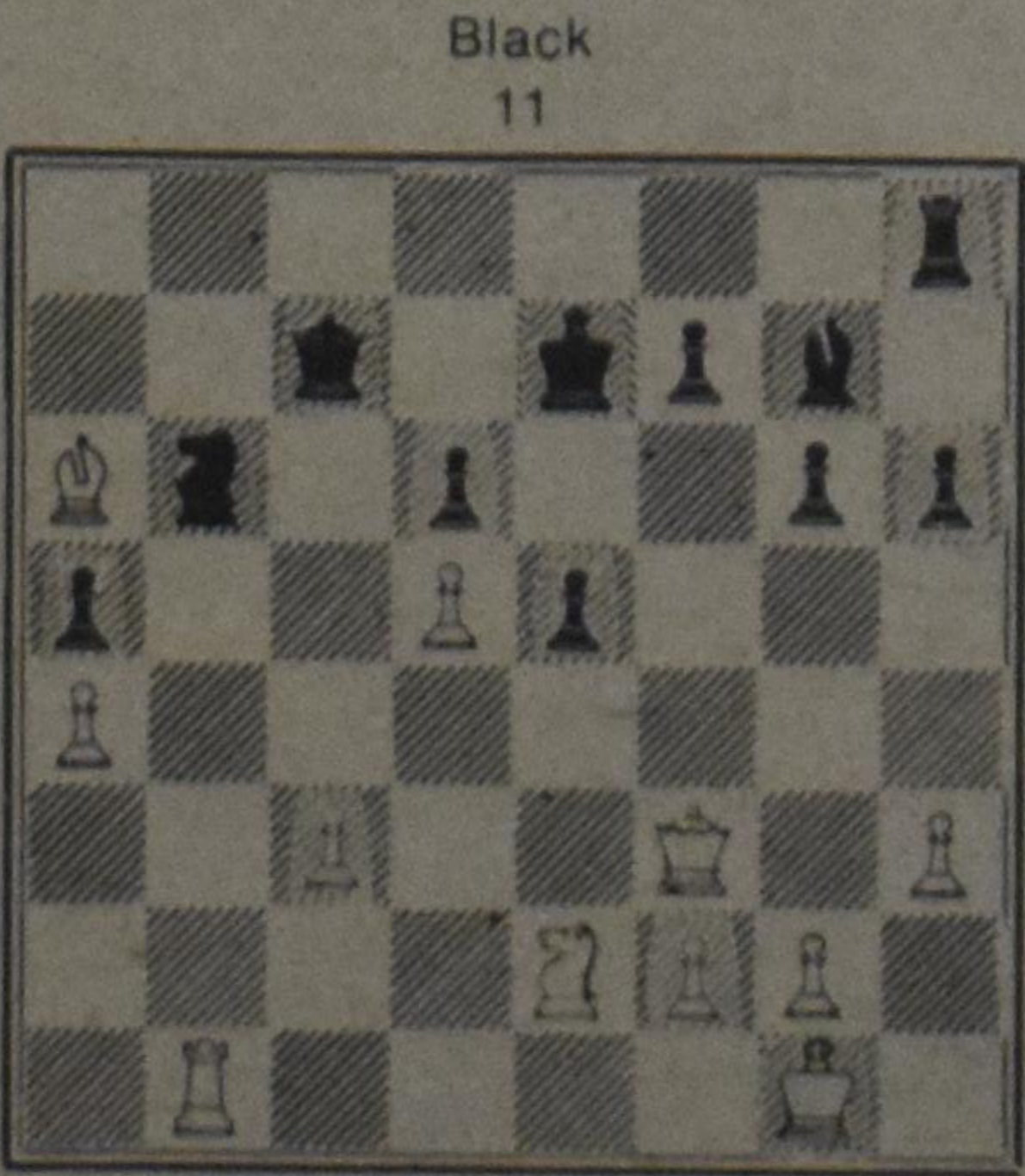
LET'S PLAY CHESS

Editor: Pete Layer

Correspondence Chess

En Prise

The following game was played in the 1979 series-Group B between J. Vander Geest (White) and B. Dikland (Black). One of the more notable features of this game is the many moves that White allows his pieces to be "en Prise" (ready to be taken). We will join the game after Black's 22nd move: . . . , Q-B2.



The position is even, and with opposite coloured Bishops, the game threatens to become a draw. 23. Q-K3, R-QN1 (23. . . , NxP, 24. R-N7 wins) 24. N-Q4, NxQP, 25. N-B6 ch., K-K3 (25. . . , QxN, 26. Q-R7 wins) White's N, Q, and R are "en prise" 26. N-Q4 ch., K-Q2; Add to the list, White's QB pawn. 27. B-N5 ch., K-Q1; 28. Q-K1, NxP; 29. R-N3, NxB; 30. NxN, Q-N3; 31. N-Q4, QxN; 32. RxR ch., K-K2; 33. QxRP. A few moves later, Black resigned. The White's QRP is too strong.



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Calendar of Events

Ontario

- Feb. 29 - All-Ontario Student Retreat at Camp Pioneer, Port Sydney, February 29 - March 2. Theme: A Time to Mourn and a Time to Dance. Registration fees: students, \$30; non-students, \$35. Send registration to any of the campus ministers.
- Mar. 15 - Hamilton District Christian High School. The annual Niagara Young Calvinist League's talent festival, starting at 7:30 p.m.
- Mar. 22 - The St. Thomas and District Male Choir Crescendo, directed by Jack Dykstra, organist Rick Dykstra, will hold a concert in First Christian Reformed Church, Drayton, on March 22 at 8 p.m. There is no admission fee.
- Apr. 19 - C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mills Rd. (Etobicoke) Toronto, Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "In Defence of Human Rights."

Andre Knevel organ concerts: **Ottawa:** St. Matthew's Church on Bank St. and First Avenue, Saturday, March 22, 1980 at 8 o'clock p.m. **Hamilton:** Christ Church Cathedral on James St., April 19, 1980, Saturday, at 8:15 p.m. **St. Catharines:** in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m.

Calvin College band tour: Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime school stops and evening concerts. **Mar. 30,** Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia I CRC, 8:30 p.m.; **Mar. 31,** Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 1,** London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 2,** St. Catharines, Calvin Memorial School; evening concert at 8 p.m. in Covenant CRC.; **Apr. 3,** Toronto District Christian High; evening concert at Durham Christian High, Bowmanville, 8 p.m.; **Apr. 4,** Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

Alberta

- Mar. 13 - Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
- Mar. 28 - CLAC Boerenkool en Snert met Worst Supper.
- Mar. 29 - Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.
- Aug. 10-17 - Edmonton, Billy Graham Crusade.

British Columbia

- Mar. 3-4 - New Westminster. Classis British Columbia conference on the past and the future of the Christian Reformed Church. Speakers: Rev. H. Van Andel and Rev. Arie Van Eek.
- Mar. 10-16 - Harry Houtman of Christian Stewardship Services will be in the lower mainland.
- Mar. 16-20 - Harry Houtman of Christian Stewardship Services will be in the B.C. interior.

Miscellaneous

- May 14-16 - Nashville, Tenn. Religious Communications Congress.
- June 10-20 - Grand Rapids, Mich. Christian Reformed Church of North America synod.
- July 20-24 - Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Mar. 7	Wed. Mar. 5	Mon. Mar. 3-10a.m.	Fri. Feb. 29-10a.m.
Fri. Mar. 14	Wed. Mar. 12	Mon. Mar. 10-10a.m.	Fri. Mar. 7-10a.m.
Fri. Mar. 21	Wed. Mar. 19	Mon. Mar. 17-10a.m.	Fri. Mar. 14-10a.m.

Books

Church history

The church through the ages

De Kerk Van All Tijden. Verkenningen in het landschap van de kerk-geschiedenis. Deel I by Dr. L. Praamsma; published by Uitgeverij T. Wever B.V., Franeker, 1979; hardbound, 373 pages. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

This book is the first of a four volume series on the history of the Christian church. The complete work will contain circa 1500 pages of text and approximately 192 pages of illustrations.

The total work does not give a detailed account of all that took place in the church during the course of the centuries. Rather, it highlights fragments because its purpose is to confront today's church members with their past, and the confessions of all ages. The often magnetic drawing power of the heresies of the past is discussed and lines are drawn to the heretical movements of today.

A Church historian is never neutral. There has never been a neutral position possible for a historian. So Dr. Praamsma interprets his carefully selected highlights of church history from an orthodox Reformed perspective. He sees God's hand at work throughout the history of the church. The fundamental theme is Christ; kingship of the church and his rule over all things for the sake of the church. What is the church?

The people of God called together according to God's will as found in his Word.

The history of the church is not dry subject matter, a mere string of dates and events. It is a story of living people who struggled with doctrines, the art of Christian living and evangelism.

This first volume is divided into two sections: "From Jerusalem to Rome" and "The Middle Ages." In the first part, the origin, doctrines, life, worship, mission and organization of the early church are discussed. An account is given of the formulation of the creeds and the doctrinal controversies. The battles and the volatile nature of the days of the church fathers receive ample attention.

In the second part, the rise of the papacy and its conflict, it brought the search for a living communion with God, the sins of the saints, the influence of Greek philosophy on theology, great theologians of the era, the crusades and their effects on Europe, and the persecution of Jews and heretics alike by the church of Rome, all receive a masterful treatment.

Dr. Praamsma has produced a work of art. It reads like a good novel. Once you start the book, it is hard to put it down. It is written with such clear and vivid style that even the Christological controversies of the early church make interesting reading. The story of

the martyrs encourages the reader in his faith. The weaknesses and sins of the church drives one to prayer. The joys, sorrows, the ups and downs of history's participants come into focus. People and events are placed in the light of the history of culture, economics and politics. They are never pictured in isolation from their historic developments.

Throughout the book, Dr. Praamsma has kept a high standard of scholarship. Yet it does

exactly what it promises. It highlights fragments of the history of the church. Congratulations to Dr. Praamsma with his monumental, highly readable labour of love produced for the church!

In our age, where so few know their historic roots, Dr.

Praamsma's work is a fine contribution. Even in our circles, many have too little appreciation for their heritage. I hope that our Calvinist Contact readers will avail themselves of this work. An English translation will appear sometime this year.

Calvin College Band to Tour in Michigan and Ontario

Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime school stops and evening concerts.

- Fri., Mar. 28, Ann Arbor MI CRC, 8 p.m. concert.
- Sat., Mar. 29, Wayne State Univ., Detroit, Community Arts Aud., 3 p.m.
- Sun., Mar. 30, Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia I CRC, 8:30 p.m.
- Mon., Mar. 31, Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.
- Tue., Apr. 1, London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.
- Wed., Apr. 2, St. Catharines, Calvin Memorial Chr. School; evening concert at 8 p.m. in Covenant CRC.
- Thu., Apr. 3, Toronto Dist. Chr. High; evening concert at Durham Chr. High, Bowmanville, 8 p.m.
- Fri., Apr. 4, Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

FINE MUSIC

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WIN A FREE COPY OF THE SECRET CODE by Coen Hartman

CAN YOU FIND THE KEY TO THIS VERY MYSTERIOUS CODE?

This is the coded message intercepted by Hank and Dick:

18-2-27-1-6-9/15-34-1-6/30-10-31/32-10-22/1-29-8-21-25-32-17-1/25-16-28-23-22-30/10-34-25-5-10/34-1-17-11-34-20/28-33-20-1-2-7-11-3/21-34-3-16-24-5-6-14-2/4-24-23-21-6/19/20-9-7-20/6-23/5-13-18-14-21-32/1-6-14-3-27-36-27-26-11/5-13-32-17-21-32-17-21-22-27-31/20-5-6-14-9-22/

Hank and Dick didn't have this kind of help, but here goes. When the message is deciphered this is what it says:

FRIDAY 1600 HRS 2ND ENGINEER HUDSON RHINE HARBOR
PASSWORD FEYENOORD BRING 4 KILO TO FRANKS WAREHOUSE
BRIELSELAAN GEORGE.

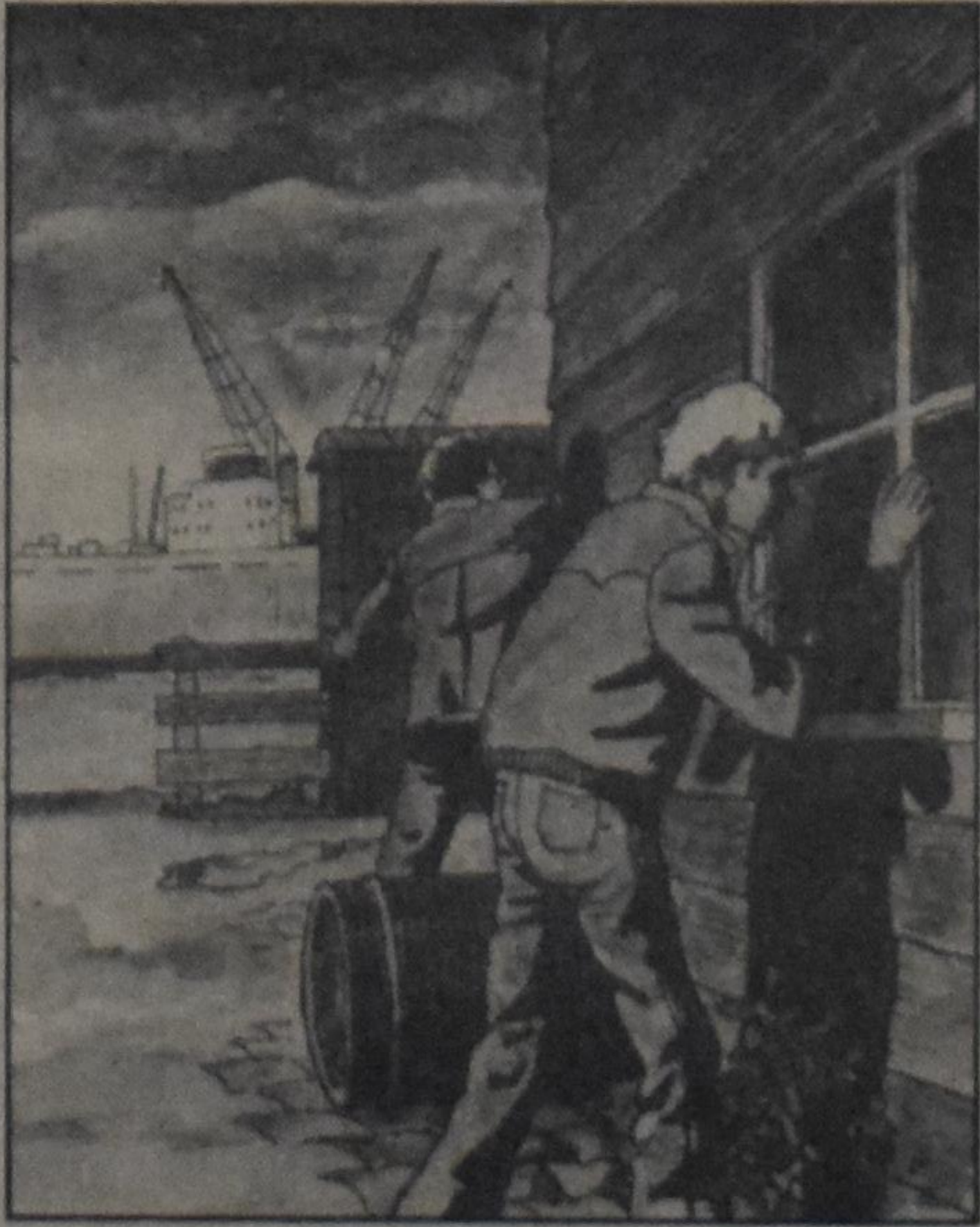
Need more help? OK. Here's the code grid:

1	6	7	12	13	18	19	24	25	30	31	36
2	5	8	11	14	17	20	23	26	29	32	35
3	4	9	10	15	16	21	22	27	28	33	34

The rest is up to you! You find the "key" and tell us how one goes about deciphering the coded message. Send your solution to:

PAIDEIA PRESS
P.O. Box 1450
St. Catharines, Ontario L2R 7J8

If the solution is correct, we will send a free copy of the book to the first 10 correct respondents when the book comes off the press.



Hank and Dick, two Rotterdam teenagers, accidentally get mixed up with a narcotics ring. How? They intercept a coded message destined for a distributor doubling as a market greengrocer.

The boys are unable to crack the code but Hank, acting on his own, one day follows the greengrocer to the drop-point, a warehouse on one of the harbor piers. He barely manages to escape detection by the greengrocer's associate but gets trapped inside the warehouse...

Later, the two boys are caught snooping around the warehouse but not before they uncover a shipment of heroin... They are abducted to an isolated farm house north of Amsterdam, where they are held until "disposed of..."

Excitement and suspense. A fast moving story. Can you find the key and solve this baffling mystery?